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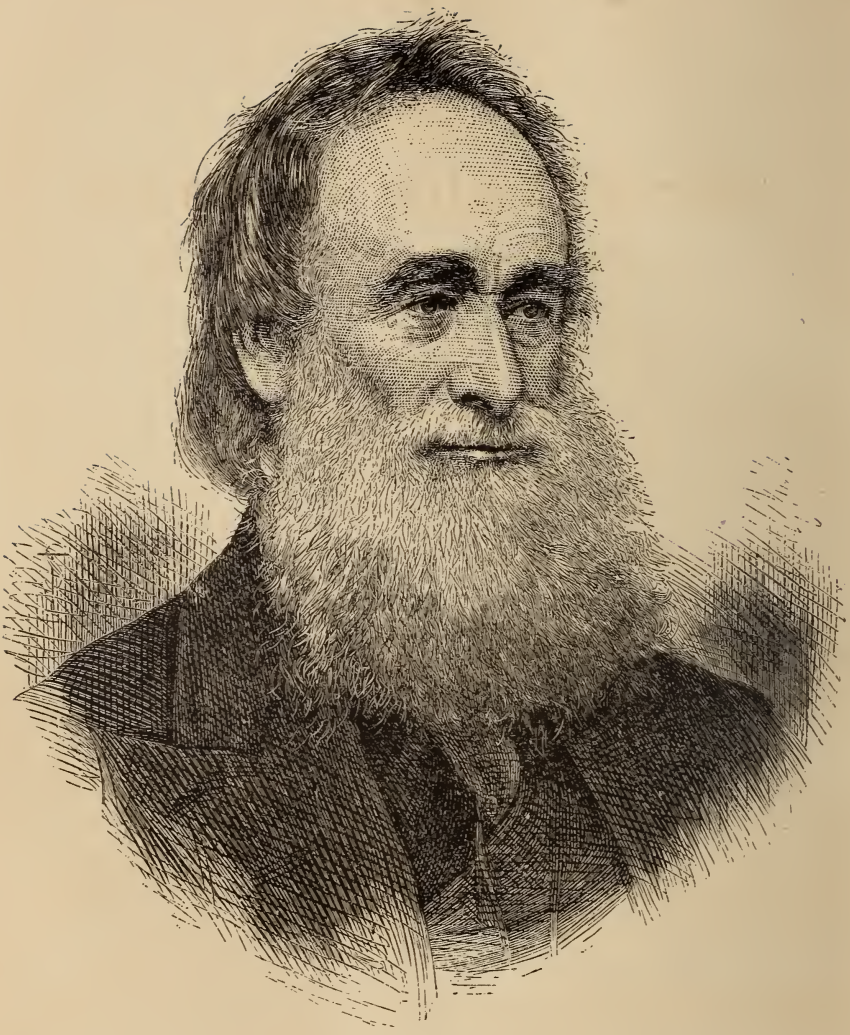

REV. ROBERT MOFFAT, LL. D.

Missionary in Southern Africa from 1817 to 1870.

THE

MISSIONARY HERALD.

VOL. LXVIII. — NOVEMBER, 1872. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-third Annual Meeting at New Haven, Connecticut, in Music Hall, commencing on Tuesday, October 1st, at three o'clock, P. M., and closing on Friday, October 4th, at a quarter past ten, A. M.

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" W. B. Capron, "
" J. C. Smith, Ceylon.
" L. B. Peet, Foochow.
" C. C. Baldwin, "
" C. A. Stanley, North China.
" J. T. Gulick, " "
" E. W. Clark, Sandwich Islands.

ORGANIZATION.

In the absence of the President (who was detained by delay of the railway train), the meeting was called to order at the appointed hour by the Vice-President, Hon. William E. Dodge, and Dr. John Todd led in prayer. Rev. N. H. Eggleston, of Enfield, Conn., was chosen Assistant Recording Secretary. The material portions of the minutes of last year's meeting were read by the Recording Secretary, together with a record of the action of the Prudential Committee in changing the place of the meeting from Chicago to New Haven, in accordance with the rules of the Board, on account of the great fire at Chicago.

Secretary Treat read the Report on the Home Department, and made brief remarks, after which Dr. Asa D. Smith led in a special prayer of thanksgiving.

Secretary Clark read a brief general view of the missions of the Board, when Hon. Wm. H. Buckingham led in special prayer.

The Treasurer presented his report duly audited.

The presiding officer appointed the following committees: —

Committee of Arrangements. Rev. John E. Todd, Dr. David Murdock, Rev. Isaac R. Worcester, Dr. O. H. White, and Rev. W. J. Hubbell.

Committee of Nominations. Dr. I. W. Andrews, Hon. Henry P. Haven, and Dr. Charles P. Bush.

Business Committee. Dr. A. L. Chapin, Dr. J. W. Chickering, Morton Eddy, Esq., Calvin Day, Esq., and Dr. J. G. Davis.

On Tuesday evening, at half-past seven o'clock, the meeting was called to order by the President, Dr. Hopkins, when the annual sermon was preached by Dr. S. C. Bartlett, of Chicago, from 1st Cor. ii. 1–5: "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God." Drs. Buckingham and Wolcott assisted in the devotional services of the occasion. The audience was very large, entirely filling the hall, and the sermon was most impressive, admirably preparing the way for the consideration of papers to be afterwards brought forward, of which the preacher had no knowledge when he wrote his discourse.

The session of Wednesday morning was opened with prayer by Dr. William A. Stearns, and singing.

JAPAN — REPORT OF COMMITTEE.

Hon. William A. Buckingham, in behalf of a special committee appointed last year, presented the following report: —

The committee appointed at the last meeting of the Board, to request our government to coöperate with other treaty making powers in judicious and friendly endeavors to secure from the Japanese Government, by treaty stipulations, the sacred rights of conscience and the full toleration of religious opinions throughout the Japanese Empire, would respectfully report: —

That your committee prepared a memorial, and suggested that the contemplated treaty with the Japanese Government should provide that Americans under the protection of that government might, so long as the same privileges shall be conceded by our government, have leave to travel and settle in any part of that empire; to prosecute their labors as teachers of the Christian faith, wherever they may be, without hindrance thereto; to employ servants, teachers, interpreters, and assistants, whenever and wherever they shall have occasion therefor; and to gather congregations and form churches in accordance with those principles of toleration which respect all conscientious convictions, without detriment or obstruction to those who shall belong to such congregations or churches.

The memorial was presented by a minority of your committee to the President, who, in connection with the Honorable Secretary of State, expressed an earnest desire to secure, at the earliest moment, an object so completely in harmony with the principles of Republican liberty. They gave attention to statements repeating the opposition to missionary labors among that people, the persecution of Christians and their teachers, and the limited field in which they are permitted to prosecute their work. At this audience, allusion was made to the address of the President to the Japanese Ambassador, in which the President expressed a desire to secure liberty of conscience and a full toleration of religious opinion, and he was assured that he had uttered the sentiments of this Board and of the American people. The Japanese Embassy spent some months in Washington, during which negotiations took place between the governments, and the question of religious toleration was discussed and urged by our government; but the negotiations did not result in concluding a treaty then, as the embassy was directed by the home government to visit Europe, with reference to making a treaty with the several European powers.

But your committee are satisfied that the subject will receive careful consideration both by the President and the State Department, and that whenever a favorable opportunity shall occur, they will adopt wise measures to secure from the Japanese Government protection to Americans, while they express freely their religious convictions, and proclaim the Gospel of the Son of God in that interesting and newly opened Empire.

The Government of Japan has until recently raised walls as high as the heavens, to shut out from that people the influence of the teachings and the example of other nations; but from what has already transpired, we are encouraged to look for wonderful manifestations of God's favor to that people.

Their rulers have perceived the light of Christian civilization in the West, and have learned that in all that goes to secure enlarged liberty, and increase human happiness, other nations are greatly in advance of them. Inspired by an intense desire to learn the cause, they have sent their most intelligent representative men to make inquiry and report respecting other systems of government, and their departments of law, of justice, of finance, of defense, of education, and religion; and when we reflect that these commissioners are now pursuing their inquiry among the most enlightened nations, we exclaim with astonishment, "What hath God wrought!" And believing that he intends to elevate that people in a way that will glorify and exalt his name, we also exclaim, with unwavering faith, "Is anything too hard for the Lord!"

Secretary Clark, in behalf of the Prudential Committee, read the following paper on

THE MINISTRATION OF THE SPIRIT.

The moral elevation of a fallen spiritual being is the problem of history; the solution of this problem, the end of the divine economy of providence and grace. At times the problem seems difficult, possibly insoluble, but ever and anon rifts appear in the gath-

ered clouds, the darkness gives way to light, great strides are taken on the highway, and the streets of the golden city seem not so distant. The stupendous agencies employed in the more immediate conduct of the work, the strangely mingled discipline of the chosen people and of the nations brought in contact with them, revelations to patriarchs and prophets, the incarnation and the cross, the day of Pentecost and the apostleship, the inherent energy of the new life-force introduced into the world under the ministration of the Holy Spirit, renewing and quickening the capabilities of the race — all these but do honor to the native possibilities of humanity, and justify the vast expenditure for its redemption.

The object is not the social and moral elevation of a being fast bound under natural laws, only a few removes in the order of development from the brute creation, but of man, made in the image and likeness of God, endowed with the power of an endless life. This fact determines at once the kind and character of the agencies needful to his redemption, and for the development of his spiritual life. They must come, not from the world below him, over which he was to have dominion, but from above; not from mere education or culture, but from the inspiration of a new life from God.

And just this is the work which infinite love has undertaken, and is now carrying forward under the ministration of the Spirit. The great problem becomes simple in the light of divine truth, and possessed of the profoundest practical interest, when it is seen that the new life-force, the regenerating power from above, works through the hearts of believers, who henceforth become laborers together with God.

The very term Christianity, turns our thoughts back to Christ, and believers who represent him. Christian effort is such as looks to the realization of his redemptive work. It is not to introduce a new form of culture, or a system of doctrines simply, but a new life. Incidental results of immense significance, and illustrative of the divine character of the gospel, will follow the quickened aspirations of renewed souls; advance in science and the arts, and an improved social order, will mark the progress of the redemptive work; but they do not constitute its primary object. The law of Christian effort is given in our Lord's injunction, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." "In him was life, and the life was the light of men."

Light without life but intensifies the power of evil. Literature has given us a conception of the possible union of the highest intellectual power and æsthetic taste without moral principle, in the character of Satan, as presented in "Paradise Lost"; and history has shown the results of light without life in Nineveh, Athens, and Rome, and repeats the lesson to-day in the irreligion and corruption of European capitals; and that institution, be it of learning or of religion, that makes not the life the first and the one supreme object for which it exists, is in danger of becoming a burden and a hindrance to the triumph of the gospel, whatever else it may be as a promoter, for the time, of social progress and the general interests of the community. The one supreme object for which the missionary society exists is the establishment of the kingdom of Christ upon earth. Would that it were a waste of time to repeat such truths in this or in any other Christian presence! But the remark is, unhappily, too true, that "truths the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors." Be it ours, if we may, to translate them into action.

In accordance with the divine plan of redemption, we live under the ministration of the Spirit. The revelation of love and of grace is complete. The vast preparation has been made. "The Spirit and the Bride say, Come." What delays the full and glorious consummation, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when Christ shall see of the travail of his soul and be satisfied; and all nations shall come and worship before him, and shall glorify his name?

This question turns our thoughts to the office work of the Holy Spirit as the one indispensable agent — to our single dependence upon him who giveth the increase.

If this is a fact nominally recognized everywhere, it is felt in the foreign mission field as nowhere else. At home, we are aided by the Christian sentiment engendered by Christian institutions, a Christian literature, the lives and examples of the great company of the followers of Christ. In the foreign field, the little band of missionaries are attempting to change the habits, the character, and the established institutions of millions, with none but God to help. To the world it is a foolish, vain attempt; to the church, a glorious privilege, and a work to be accomplished by the blessing of God.

The question, on missionary ground, is reduced to its simplest elements — faith, the word, and the Spirit of God. Not by might, nor by power, but by thy Spirit, is the sentiment of every true missionary heart. Shall we wonder at the earnestness with which our brethren and sisters in the foreign field send back to us the request of the missionary Apostle, "Brethren, pray for us"; or at the lively interest they cherish in the spiritual life maintained in the home churches? The field is one, and it becomes us to consider what hindrances may exist to the free activity of the Spirit in his ministrations, and what conditions may be fulfilled on our part, in the hope of more abundant success in our Christian work.

1. The first hindrance to the Spirit's work that we notice is a want of practical faith in the reality and necessity of his ministration.

Instead of recognizing God in everything, as in earlier days, our progress in material knowledge has led us to give secondary causes the place formerly given to the First Cause, and, little by little, to remove God farther and farther from his own universe, and from any interest in its affairs. The physical laws of the material world, the logical processes of the intellectual world, have been made to include all the possible activities of the human mind, and proper spiritual agencies are first ignored and then denied. Popular works in literature and philosophy recognize the various religions of men, Christianity included, as the outgrowth of peculiar physical and social activities, and wholly within the sphere of nature. Prayer reaches no Father's ear, and brings no response. The old, simple faith, inspired by the reverent study of the Scriptures, seems weak and puerile in the presence of "modern scientific thought." The moral atmosphere is chilling. The solemn verities of religion, the hopes and promises and warnings of the gospel, have an air of unreality; and the faith of truly Christian men and women loses vitality. Little by little, there creeps in a reliance on human agency rather than the Divine, as the means of social and moral elevation — a reliance on education, on material progress, on the eloquence of preaching, on the arts of rhetoric, and the special methods of evangelists — on arguments addressed simply to the reason and the understanding. These human elements enter so largely into the experiences of those who are truly the children of God, that they fail of the full, free work of the Spirit — are feeble, half-developed, instead of whole-hearted Christians.

Another phase of this practical want of faith in the work of the Spirit, appears in a tendency to regard his agency as subject to certain rules and methods, and thus to be calculated on, as any agency in the natural world. The wonderful incoming of the Divine Agent ceases to waken the proper sentiment of humble, grateful love in our hearts; just as the children of Israel ceased to regard the pillar of cloud and of fire, and the manna for their daily food, as of supernatural source, till even the sublime displays of the divine power on Mount Sinai failed to keep them from the worship of the golden calf.

The redemption of man is God's own work, and its glory will he not give to another. If salvation could have been effected by the law, if man could have been freed from sin and its consequences, restored to his original high estate, and developed into all the fullness and promise of his native endowment, by education, science, philosophy, or all the varied appliances of human culture, such means would have been used. But now,

any falling back upon these agencies is a dishonor to God's methods, and to the Holy Spirit that uses them, and a repetition, under other forms, of the experiment already sufficiently tried in the special discipline of the Jewish nation, and in the historical development of other nations of antiquity.

If there is any one fact that stands out in bold relief on every page of the history of the chosen people, it is the persistent purpose of God to be recognized as the only source of spiritual blessing. The signal displays of his power in their behalf were to call forth the rapturous ascriptions of humble, grateful praise — "Not unto us, not unto us, but unto thy name, give glory." And is such language any less fitting now, after the crowning exhibitions of love and grace in the gift of his Son and the ministration of his Spirit?

2. A second hindrance to the work of the Holy Spirit, is the lack of consecration to Christ on the part of the church. He carries on his work through the agency of believing souls. How then can he work when the greatest part of the activity of the church is absorbed in worldly pursuits, in seeking personal ends — wealth, comfort, position for one's self or family? The great Christian enterprises of the church are sustained by the sacrifices and efforts of a few devoted men and women, with scanty pittances, if anything at all, from the many. The solemn vows assumed at the time of public consecration to Christ, and renewed at his table, are not fulfilled in the devotion of time, talents, influence, wealth, children, to the service of Christ. If the example of the few earnest souls in every church was made the rule rather than left to be the exception, the church, then truly militant, might soon hope to become the church triumphant. We are not straitened in God, but in ourselves. The great part of the aggressive power of the church is thus paralyzed. There is bitter sarcasm, and sadder truth, in the remark which recently appeared in one of our city dailies, "It is curious to note how little real religion there is in the country when brought to the test of cash." Will the test be more favorable when applied to self-denial in other directions — the devotion of children, for instance, by Christian parents, with the purpose and the constant prayer that they may engage in the service of Christ, wherever he may call them, whether to work at home or abroad? Let the answer be given in the unavailing efforts of missionary secretaries, and the depleted ranks of the missionaries, while critical moments and opportunities of progress are lost.

Must we not believe the Holy Spirit to be grieved at these things — at the hardness of our hearts, at our want of faith and fidelity to our solemn pledges — though he bear long and tenderly with us?

3. A third hindrance to the work of the Spirit, is a practical unbelief in the ultimate triumph of the gospel in the world. As atheism has its origin in the evil heart that likes not to retain God in its knowledge, so the want of that faith and consecration that are necessary conditions of the glorious result, and the evident inadequacy of the human agencies that have come to be relied on to the dishonor of the Holy Spirit, have first led to a despair of the result, and then to a giving up of the promise. Looking to human agencies, and to the slow progress of the kingdom of Christ in the world, our faith is easily staggered. The traveler visiting Europe, and seeing the indifference, the skepticism, the materialism, in philosophy and life, that reign in the great centers of civilization; going on to the lands made sacred by the presence and labors of our Lord and his Apostles, and noting the superstition, degradation, and misery that everywhere meet his eye; then on to heathen climes, to witness the millions sitting in darkness, in whom all that is distinctive in man as a spiritual being seems to be perverted or crushed out, till the man is sunk lower even than the brute creation over which he tyrannizes,— may well despair of the universal triumph of the gospel and of Christian culture, if it be a question of human agencies, or if Christianity be simply a system of doctrines and practices, however exalted and pure. The servant of Elisha, as he saw only himself and his master shut up in a city compassed about by the foe, might well cry out in despair, "Alas! my Master, how shall we do?" Yet the prophet

of God assured him, "They that are with us are more than they that be with them;" and when the Lord opened his eyes to the supernatural agencies interested in the result, behold the mountain was full of horses and chariots of fire round about. The legions of angels that would have obeyed the first signal from our Saviour's lips, are but the symbol of that infinite spiritual power in reserve for the church, and yet to be made manifest in her glorious triumphs. The grace that is adequate to save a single soul, is adequate to save a world. Were the ultimate triumph of the gospel a question of human means, we might well suppose a limit; but regarding it as a work of God, begun and sustained by such a vast expenditure of supernatural agencies, culminating in the incarnation and the cross, we could look for no limited result, no failure in the realization of the great purpose, even had the sublime future awakened no prophetic or apocalyptic vision.

We can conceive of no occasion for delay in its early realization, but such as results from the want of faith and consecration in the church. Among the people of his own country, our Lord did not many mighty works because of their unbelief. Here is the principle in accordance with which the divine power is held in reserve. The Holy Spirit, in his administration of the divine agencies, the new life forces secured for the redemption of the world, will have due honor and grateful recognition in all true Christian work.

There is something inexpressibly sad in our Lord's words to his disciples, after all his labors of love and instruction — "O, ye of little faith!" Yet do we not give occasion for tones of still deeper sadness, by our indifference to eternal things, by our failure to grasp the situation, and to improve the wondrous opportunities of the hour? In the injunction, "Grieve not the Holy Spirit of God," the apostle has disclosed the tenderest relations between our souls and Him whose office it is to perfect us in the Christian life, and through us to establish the kingdom of Christ in the earth.

What then seem to be the conditions for the activity of the Holy Spirit in his ministrations of love and grace?

1. Faith in God, in the supernatural, in personal relations between finite souls and the Infinite Father, in the divine method of redemption, in the truths of revelation centering in the person and work of Christ, — a living faith that stands not in the wisdom of men, but in the power of God, — a faith which worketh by love.

2. Acceptance of the word of God as the necessary means of spiritual enlightenment, the incorruptible seed, which, lodged in the minds and hearts of men, may be quickened into life by the Holy Spirit. In apostolic times we have no record of the conversion of men who had no knowledge of the gospel. Faith came by hearing, and hearing by the word of God. How could they believe on him of whom they had not heard? The great successes in the missionary field have followed careful instruction in the word. The great work of grace in the South Seas, in 1816, 1817, and 1818, did not occur till between two and three thousand copies of the gospels had been put in circulation, and five thousand natives had been taught to read them. The special blessing of God bestowed on the work in Ceylon, in 1821, and in succeeding years, was limited almost, if not wholly, to those most thoroughly instructed in the truth. Before the great ingathering at the Hawaiian Islands, more than thirty thousand had been taught to read, and more than ten thousand copies of the New Testament placed in their hands. It was these thousands that gathered about the missionaries, and were made willing in the day of the Spirit's power. The world's evangelization is the great duty of the church, — the primal condition of a world's conversion by the ministration of the Spirit.

3. Another condition, already anticipated, is the humble recognition of entire dependence upon the blessing of the Holy Spirit for all proper spiritual results. It is easy to say, with the apostle, "I have planted, Apollos watered, but God gave the increase," but it is quite another thing to give this truth reality in our thoughts and lives. The Holy Spirit is honored by the faith that prepares the way for his work,

and when the preparation is made, humbly looks to him for the blessing. When the hosts of Israel and Edom were about to perish of thirst in the wilderness, in obedience to the divine command they made the valley full of ditches, and at the time of the morning sacrifice, at the hour of prayer and humble recognition of God, the water came. A perishing world waits for the water of life, but the channels in which it is to flow must be opened by the labors and sacrifices of believing souls. The faith in the Holy Spirit that prepares not for his coming, is of little worth. Prayer which is the trustful expression of a faith which worketh by love, does him honor; and such prayer on the part of the church is felt at every mission station to be the indispensable condition of success. So may we be helpers one of another, in promoting the kingdom of God among men.

In the economy of Divine Providence, we have entered upon the last stage of the great redemptive plan. Everything seems ripening for the consummation. Great events thicken. The air is filled with rumors of coming change. The hand of God appears in the great historical movements of the time as never before, overturning and overturning in the interest of his kingdom. The barriers that have long kept the nations from the influence of Christian civilization are thrown down. The world has become one. The opportunities for the wide-spread diffusion of the truth among the nations were never so ample before, and never so well improved. The highway is being cast up, the preparation made for the coming of Christ The forces of the enemy were never more bitter and malignant. The contests about the central positions, — the person of Christ, the reality of the supernatural, the efficacy of prayer, — were never so obstinate. This, too, is a sign of the times. It is one of the critical periods in the history of the church, like that when the children of Israel first came in sight of the promised land. Shall we have faith to go up and take possession in the name of the Lord, or shall we turn back to wander in the wilderness, and leave to another generation the glorious privilege offered to us?

The question is already raised in many minds, abroad as well as at home, Is the church to advance at its present comparatively slow rate, making its individual additions here and there from the world, or are we to look for grander manifestations of the divine power in pentecostal seasons? Of such manifestations we have had an earnest in the rapid spread of the gospel in the early centuries of the Christian era; in Europe, in the time of the Reformation, when in the short period of forty years the principles of the gospel spread through Germany, France, Switzerland, Holland, and Great Britain; and in the great awakening of the last century, in this country and in the British Isles, when, as President Edwards remarked, "God so remarkably took the work into his own hands" that "there was as much done in a day or two as, in ordinary times, with all endeavors that men can use, and with such a blessing as men ordinarily have, in a year."

Some anticipations of the final triumph of grace — such as is intimated in the Scriptures — have been given in the instances referred to, and especially, at many points, during the last eighty years, designated by many thoughtful observers as the period of revivals. Hardly a year has passed without some remarkable manifestations of the Holy Spirit, now at one point and now at another; not limited to any one denomination of Christians, but shared largely by all, as if it were the intent of the Spirit to quicken all to new activity, and to the hope of more abundant blessings in reserve. Need we recall, in this place, the labors of Dr. Dwight, at the opening of the present century, crowned with such rich spiritual blessing to Yale College, and through this college to the whole country and the world; or the labors of his contemporaries, Alexander, Hyde, Griffin, Hallock, and others whose names are precious memories in our churches? Revivals, indeed, have now become so common, so much a matter of course, as to lose their power over our hearts, and fail to quicken our faith in those spiritual forces which, though held in reserve till the times appointed, ever and anon reveal their presence and proximity.

The last year, in connection with the American Home Missionary Society alone, one hundred and ten churches and congregations reported the special presence and blessing of God in reviving his work. During the last ten years, the number of revivals thus reported has exceeded nine hundred. And that society represents but a small part of the Christian work in this country. As a result of this special favor of God, the ratio of evangelical church-members to the entire population has more than doubled since the opening of the century.

Abroad, we point to the marvels of grace in the South Seas, on the west coast of Africa, in the Hawaiian Islands, among the Karens, the Nestorians, the Armenians, the Bassutos, the Coles, and now in Madagascar, bringing men by thousands and tens of thousands to confess the name of Christ.

In anticipation of such results can we wonder at the enthusiasm of the prophet — "who hath heard such a thing? Shall the earth be made to bring forth in a day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." Indeed, at every mission station of every missionary society around the globe, the very beginnings of success, and each subsequent success, are gratefully recognized as evidences of the divine blessing; and the greatest moral support of the missionary is in the thought that thousands of loving Christian hearts at home are remembering him at the throne of grace. If the successes of the missionary enterprise, so wonderfully disproportionate to the human agencies put forth, furnish the most striking evidence of the work of the Holy Spirit in modern days, and may justly help the church to hold fast to her anchorage and faith in the supernatural, against the materialistic drift of the time, should they not also encourage her to larger faith and more earnest, more adequate efforts, to secure the ultimate and speedy triumph of the gospel in all the earth?

As we note the marvelous providences of the last few years, in this country and in Europe; as we see the world thrown open to Christian influence, and the facilities afforded by the press, and easy communication with all parts of the world, for the most wide-spread diffusion of the truth in all lands and languages; and as we recognize the glorious proofs that the Spirit of God is moving on the hearts of his people, and blessing their efforts, inadequate as they have been and are to the opportunities presented, can we not discern the signs of the times? Does it not become all Christian hearts to renew their solemn consecration to Christ, to seek first and always the kingdom of God and his righteousness — and each disciple of our Lord to accept, as his life work, the evangelization of the world? Is not the Holy Spirit saying to the church, in tones that can no longer be mistaken, or remain unheeded with impunity, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee."

After prayer, in which Dr. Ray Palmer led, this paper was referred to a committee, consisting of Drs. W. I. Budington, Asa D. Smith, and William M. Taylor, John Field, Esq., Rev. George B. Safford, Prof. E. Whittlesey, and Rev. J. W. Hough.

Secretary Treat also presented the following paper in behalf of the Prudential Committee, on

THE PRESENT NEED OF MISSIONARIES.

The difficulty of obtaining missionaries has become so great, that the Prudential Committee deem it necessary to invoke the wisdom of the Board. Other societies, there is reason to believe, are involved to some extent in the same perplexity. On both sides of the Atlantic, there seems to be an increasing reluctance to engage in this service.

Three facts claim our attention. (1) Some of our missions, by reason of their weakness, are exposed to serious danger. A building which rests securely on ten pillars,

may fall to the ground if the number is reduced. It were easy to point to stations which have reached this stage of peril. (2) Some of our missions need to be strengthened in order to their making the most of their past labors. Corporations and individuals frequently discover that, owing to what they have done already, new expenditures will yield greater profits than the old. Thus it is with our enterprise. (3) Some of our missions call for reinforcements in order to their keeping pace with providential events. Our brethren in North China, Japan, European Turkey, to say nothing of others, belong to this class.

The Committee have had occasion in past years to set forth the urgent claim of foreign missions on Christians in the United States; and they beg leave to refer to this topic again.

1. Among the reasons for this claim may be named *our convenient access to the unevangelized races.* From a coast line of six thousand miles, we look out upon the Atlantic. From another coast line of two thousand miles we look out upon the Pacific. Our position, therefore, has a twofold advantage. It is insular in some sort, and yet continental. And so from this home of ours, divinely assigned to us, as was the Land of Promise to Israel, we can go forth to all the bays and harbors of other lands, and do whatever the Lord our God requires us to do.

And how constantly, within the last few years, has the heathen world been moving toward us! Indeed, we can almost see it anchored not far away, as if to make its own plea for that gospel which it so much needs.

2. Another of these reasons we find *in the extent of our national resources.* Such variety and fertility of soil; such mineral wealth, deposited all the way from our remotest East to our remotest West; such undeveloped motive power, — countless waterfalls on the one hand, and immense coal-beds on the other, waiting to quicken all the agencies of steam; such facilities for internal traffic, — lakes which are but inland seas, and rivers which stretch out their arms in all directions for the faithful transmission of the burdens which shall be placed upon them, — but who can fill out the inventory? The bare thought of our coming prosperity is bewildering, overwhelming.

3. Another of these reasons we find in *the peculiar significance of our history.* It is impossible to interpret our annals, wisely and safely, except by supposing them to look without. If we claim that they are simply an isolated chapter in the record of the ages; that our chief mission is not to bless but to *be* blessed; that we are a sun hung up in the heavens, with nothing to shine upon; that we are to spend upon ourselves lavishly and selfishly, and then say to all others, "Be ye warmed and filled," we misread sadly and perilously the story which opened so grandly at Plymouth Rock. He that guarded our helpless infancy, our defenseless youth, our dawning manhood with such watchful tenderness; he that excluded France from the valley of the West and Mexico from a long reach of Pacific coast; he that saved the life of our nation in its day of extremest peril; did he mean simply to found and preserve a state that should rest content with its own greatness? No! The earliest and the latest footprints of our national existence have pointed to something nobler, even to the use of our amazing capabilities for the welfare of mankind.

How clearly and sharply, moreover, has the era of modern missions synchronized with our marvelous prosperity! And how constantly has it happened all along, that just as fast as God has opened the world to missions, just so fast has he given us the power to establish missions.

4. Another reason we find in *the necessity of such an endeavor to the highest development of our churches.* The foreign work and the home work are sometimes accounted antagonistic; whereas they are actually indispensable, each to the other. A mercantile house, with one partner in London and another in New York, never dreams of opposing interests. Neither should the churches which sustain the Board, dream

of any conflict between their two chief evangelistic endeavors, but feel instead that their own truest prosperity requires the vigorous prosecution of both. Our Saviour has enjoined his people to preach the gospel to every creature; and he has promised to be with them "alway." Is it to be supposed for a moment, that he will suffer their obedience to work out, not their strength, but their weakness? Rather will he not give them the largest profit from that law of compensation which is so wide-reaching and so sure. If he had said, "It is blessed to give as well as to receive," we should have hailed the announcement with delight. But he has said, "It is *more* blessed to give than to receive:" how *much* more he leaves us to infer from his own infinitude.

That first and greatest financial achievement of the Board, whereby six thousand dollars were obtained in three weeks for the dispatch of the earliest missionaries to India; what a stimulus did it give to our churches! What thoughts were born of it, reaching outward in sympathy and compassion to the lost everywhere, reaching onward in faith and hope to the ever brightening glories of Emmanuel's reign! How precious, and how sublime, moreover, did the cross appear in the light of its new and wider adaptations!

And from that day to this, what a benediction has this endeavor proved to our churches. How completely has it vindicated the doctrines of our fathers against all gainsayers, by submitting them to the crucial test of their capacity to grapple with the worst forms of depravity which the world has ever known! What a school has it been for the training of Christian givers, a normal school as it were, the influence whereof has crossed all the prairies of the West, and all the sierras beyond! How many churches, colleges, academies, are witnesses to-day for the value of the foreign service to the home service!

5. Still another reason is *the constant, unspoken plea of the nations who know not God.* The place assigned to us on the dial-plate of history is eighteen centuries and more from the uplifting of the cross; and yet from that hour to this the broad and turbid stream of pagan guilt and pagan misery has never for an instant ceased to flow. Look abroad on these waters of death. What social degradation and wretchedness! What household disorder and ruin! What terrible extremes of depravity, justifying and verifying all that the great Apostle has told us, so that the first chapter of Romans might stand to-day as the latest photograph of heathenism! And think of the waste of mind, so grievous and so appalling; think of the wreck, more grievous and more appalling still, of the heart's truest and best affections, of the soul's strongest and noblest aspirations, which are all the while taking place in the habitations of cruelty!

Who now shall proclaim to these millions the "good tidings of great joy?" Who? The Protestants of continental Europe, in spite of their manifold hindrances, will do something. Our father-land will do more, much more. To us, however, they come, as they *must* come, with an appeal which is all the more affecting, because, like the orphaned child in his mute helplessness, they know not how to describe, or how to measure their woes or their fears.

Such are a few of the reasons for the claims of the heathen upon our churches. But, alas! how little are we doing! What a contrast between our Saviour's thoughts and our thoughts; between his love for the lost and our love for them; between his sacrifices and our sacrifices! How seldom do we strive to sound the depths of his sympathy! How seldom do we pray, as we ought to pray, that he may see of the travail of his soul and be satisfied!

The Committee do not forget the burden which they have brought here, nor *why* they have brought it here. Within a few months a number of persons have been asked to join our missions; but the result has been saddening, at times disheartening. Constraint is laid upon them, therefore, to submit their embarrassments to the Board,

and to bespeak the utterance of its voice, and the employment of its influence. They do this the more readily, because of their profound conviction that *help must come from the churches.*

When our national conflict began in 1861, thousands of our young men proffered their services, promptly and nobly. Afterward, however, when it became difficult to obtain recruits, measures were taken, not merely to reach individuals, but to rouse the public mind to the greatness of the crisis, and the need of broader and more effective appeals. Thenceforward the ranks were kept supplied by the steady, unfaltering patriotism of the people. And so the demand for missionaries can only be met by the help of Christians who are in thorough sympathy with this endeavor.

Three difficulties embarrass the Committee, which they feel bound to specify.

1. Young men who are well qualified for the foreign service, physically and intellectually, seem at times to lack that unreserved allegiance to Christ, which would make them willing to go just where he wishes them to go. Apparently, they are afraid to say, "Lord, what wilt thou have me to do?" lest the answer should point them to China or Hindostan. Apparently, they have entered the ministry with a partial anointing. Apparently, they have undertaken to preach the gospel upon certain conditions. They have not promised to go wherever the Master shall be pleased to lead them, but wherever they themselves shall be pleased to follow. It is with heaviness of spirit that these words are uttered; but justice to the work of the Board, and perhaps to the churches, seems to require it.[1]

2. The advisers of candidates for the ministry, — pastors, teachers, and others, — sometimes lose sight, there is reason to fear, of the dignity, to say nothing of the necessity, of this work. They think in their hearts, if they do not say with their lips, "This young man is too promising to be sent abroad;" and so they encourage his remaining at home. As if any man were too promising to follow, reverently and thankfully, the footsteps of Brainerd, Carey, Henry Martyn, Judson, John Williams, Goodell, to say nothing of many who still live as beacon-lights in the dark places of the earth. As if any man were too promising to take up the mantle of Paul, and "preach among the Gentiles the unsearchable riches of Christ." As if any man were too promising to join the ranks of those who are to furnish translators and interpreters of the Scriptures, learned, exact, faithful; founders of an evangelical literature, that will need the highest gifts of wisdom and of grace; organizers of Christian churches, that are to project their serene light into the surrounding gloom; educators of these churches, according to the methods which are best adapted to make them strong and aggressive; teachers and guides of the native ministry, through which the doctrines of the cross are to reach myriads of benighted souls. As if any man were too promising to set in motion influences, hallowed and mighty, which are to permeate and benefit coming ages.

3. Christian parents sometimes, it is believed, withhold their sons and daughters without sufficient cause. Professedly they have given themselves not only, but all which they have, to the Lord Jesus Christ; but when the test comes, the consecra-

[1] An extract from a letter, received by one of the secretaries, reveals the sincere convictions of a New England pastor well known and highly respected: "I am persuaded that there is some occasion for the censures of the world upon the self seeking exhibited by ministers and Christians; and I think there is need that our young men should be urged to that thorough consecration which puts the work of God before all things else. We should strive for the piety which will not only say, 'Lord, here am I, send me,' but which will say it, leaving the conditions with God. To be willing to work with God and for God is a greater thing than to be willing to work if He will work with us. The point in submission is, not that God may order things according to our will, but that He may incline us to coincide cheerfully with his arrangements. And I imagine we do not fairly get into his work until our wills run quietly and smoothly in the way of his will. When we reach this point we shall have done with making conditions. 'Lord, what wilt thou have me to do?' will be the one comprehensive question; and finding that, the heart will take all the rest for granted."

tion is found to be incomplete. The child may have heard, as he supposes, a divine call; but alas! he is driven to the sad necessity of choosing between disobedience to that call and a disregard of the claims of parental affection. The Committee are obliged to say that one chief cause of their embarrassment is just here. If Christian parents had always suffered their children to follow their convictions of duty, there would have been no occasion for the present appeal.

To avoid misapprehension it should be added, that the officers of the Board are far from assuming that all the graduates of our seminaries should become missionaries. The claims of parents are often imperative, and no son or daughter who disregards them, should ever be accepted as a fellow-laborer in this enterprise. It must be admitted, further, that for various reasons many can fairly claim a providential assignment to the home field, and opinions to this effect are frequently given. Indeed, the number of those who are really called to the foreign field, in any one year, is never large. It is deemed of the utmost importance, however, that those who *are* called, for the profit of the heathen, for the profit of our churches, for their own profit, and especially for the honor of Him who has given them their commission, should say, promptly and cheerfully, "Here am I; send me."

Having specified certain difficulties which embarrass them, the Committee take the liberty of suggesting the remedy, to wit: *the wider diffusion of a genuine missionary spirit.* A more intelligent interest in the redemption of our race, however desirable, will not suffice. A greater readiness to contribute to this object, however desirable, will not suffice. Better machinery for bringing before our congregations the facts, the principles, and the hopes clustering around this undertaking, however desirable, will not suffice. No. We may have all these and more, and yet fail to discover "wherein our great strength lieth." What we need, most of all, is sympathy with Christ in his love for the heathen; sympathy with him in his view of their guilt, so far at least as his thoughtful care shall permit us to share it; sympathy with him in his desire to see all his plans accomplished in their behalf, not merely for their sake, but especially and preëminently for his own sake. Let such a baptism descend upon us, and how soon would it lift us up, like the inflowing tide, to that higher plane on which the church must stand before the world can be saved!

It is hardly to be supposed that any large number of our communicants will claim to have reached this plane. Some are there, looking forward, as they that watch for the morning, to those grander triumphs, promised aforetime, and sure to come. Some are there, abounding in prayer and faith and hope, — the man of business who has consecrated all his gains to the Lord; the pastor, living far away in his secluded home, but very near to Him who walked of old amid the golden candlesticks; the desolate widow, and the friendless orphan, rising in the night watches to plead for those who are infinitely more desolate and friendless. Let us thank God for these hidden ones; and let it be our earnest petition that their number may be greatly increased.

But some, though enrolled among the children of the Highest, will scarcely claim to be there, for they never dream of making the least sacrifice for the world's redemption. Indeed, it must be conceded that *many* are not there, for two thirds, if not three fourths, of all our membership give nothing whatever to preach the gospel in the ends of the earth. The Committee must ask the indulgence of the Board, for expressing their profound sorrow, (1) that such things are, and (2) that they seem to be regarded, not as strangely exceptional, but as pardonable, if not normal.

Having shown the need of a wider diffusion of the missionary spirit, in order to an increase of missionary laborers, the Committee beg leave to solicit the coöperation of the churches, and especially of their pastors, in securing this end. Let the intimate connection between the piety which pervades our constituency and that of future candidates for the ministry be thoroughly discussed, both in the pulpit and elsewhere; and let prayer be offered up continually that the Lord of the harvest will be pleased to send forth laborers into his harvest, such as shall delight to do all his will, and such,

therefore, as He will delight to honor and bless. Let it be understood, moreover, that one of the highest functions of the Church of Christ is to cherish those who represent it in other lands. When the people of England sent forth their well appointed soldiery in 1857 to suppress the mutiny in India, did they feel that they had nothing more to do? No. The comfort, efficiency, and proper support of their troops must be duly cared for; and no man, whether by his perverseness or his negligence, was allowed to obstruct their purpose. And we, likewise, should feel that it is ours in some sort to go out with our missionaries and stand by them, and cheer them, and do whatever is required of us for their highest usefulness and their greatest success. If the silver and the gold which the Lord has committed to our hands are needed, more and more, we should thank God for reminding us of our stewardship. If our sons and daughters are called for with special urgency, we should thank him for remembering his covenant with us. What a privilege to be able to say, "My children were early given to thee; and now thou hast shown me where thou wilt have them serve thee! Not my will, but thine be done!"

But the Committee will have failed to discharge their whole duty unless, even in this presence, they call for volunteers. To those, therefore, who may be regarded as suitable candidates, physically, mentally, and spiritually, including the recent graduates of our seminaries, whether pastors or not, they desire to appeal with special earnestness. Looking out upon the different fields occupied by the Board, perceiving, on the one hand, the whitening harvests, and, on the other, the weary and scanty reapers, having in mind as well the priceless interests which are at stake, they cannot but say to their young brethren, "Who knoweth whether thou art come to the kingdom for such a time as this?" Some, indeed, have an obvious and valid excuse; but others, it is presumed, have none, unless we assume that the all-perfect One has given us a work to do, for which there are no workers. Upon the latter, then, the Committee take the liberty of laying a great and pressing need. Leaving out of the account the demands of our missions in papal lands, which will doubtless become larger and larger, twenty-six ordained laborers, in addition to those who are now under appointment, should be sent at once, if possible, to the missions outside of papal lands. All these, duly qualified and commissioned, — seven of them to assist in training a native ministry, — they would gladly dispatch within the next three months.

The reasons for this appeal are, (1) *looking outward*, that faithful men, overtasked and seriously endangered, may be saved from a premature grave; that our force all along the line may be restored to a state of healthful efficiency, such as the soundest missionary policy requires; that we may be fully prepared to enter the wide and hopeful doors which are sure to be opened at an early day; that the brethren who are toiling in our behalf in distant lands may be cheered by hearing that the churches have at last remembered them in their low estate: and (2) *looking homeward*, that our ministry may receive a fresh quickening of its own piety and its own labors, and may also receive special honor from the spirit of devotion and self-sacrifice which so many of their number will have shown, — as when volunteers are asked for a forlorn hope, and upon the instant the entire number steps forth, to the pride and the joy of all their comrades; and again that the churches which surrender their cherished ones, may also secure the benediction which always attends and follows such an offering.

It will be said, perhaps, that twenty-six men will give an undue preponderance to foreign missions. But is it really so? Of the whole number of our Congregational ministers, scarcely one in fifty is in heathen lands to-day, under the direction of the Board; and yet a fair division of the great missionary field would give us nearly one hundred millions as our share. The Covenanters of Scotland could say a few years ago, perhaps they can say it to-day, "For every seven ministers at home, we have one abroad."

But there is the great West, it may be said, becoming all the while more and more populous. The Committee could not, if they would, undervalue the claims of this

vast territory; for they are always turning thitherward with anxious and eager look, in the hope of receiving therefrom an ever increasing breadth and heartiness of support. But (1) there are no better home missionaries than foreign missionaries. Were twenty young men from the West, the choicest of her sons, to leave at once for the heathen, its churches would be the stronger for the sacrifice. Not only so, every one of the twenty would do more for these churches personally, than if he had remained with them. (2) While duly mindful of the West and its undisputed necessities, let us not forget that in the Turkish empire alone a larger population must look directly to the Board, and to all human appearance depend wholly upon it, for the knowledge of Christ, than is found in all the nineteen states and territories from Pennsylvania to the Pacific.

Is it said again that the West has a great future? True, quite true. But turn to that one missionary field in the Orient, and think what the gospel can make it. Look into its future. Behold its government, become at length incorrupt, humane, and wise; its abundant resources fully developed; education diffused everywhere; the earliest triumphs of Christianity surpassed by its latest; the crescent forever displaced by the cross; our Lord and Saviour reënthroned just where his name has been most grievously dishonored by pretended friends, and most resolutely contemned by malignant foes.

Suppose that from some high point of observation we could look from Constantinople eastward to Persia, and westward to the Adriatic; that we could discern clearly the changes which the gospel is sure to introduce; and suppose we could, also, discern the influences which must needs go forth to shape the destinies of other lands, — would not our endeavors seem inconceivably grand and noble, as well for the young men who shall participate therein, as for the churches which shall sustain them?

The Committee have confined their argument to existing and pressing necessities. They have made no appeal for openings which are near at hand. From Japan, within the last few days, a plea for large reinforcements has actually come. And when have missionaries asked for help in circumstances more hopeful? Where else, in all the history of evangelism, has there been such a rapid succession of wonderful and startling events? We can almost persuade ourselves that the words of the Psalmist are spoken in our ears: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in." But the Committee consider it due to the brethren in the older fields to plead, first and most earnestly, for the overburdened and the feeble; and next for the restoration of the different missions to their normal condition, so that afterwards broader plans may be formed, and bolder undertakings may be inaugurated.

After prayer, in which Dr. Blodgett led, this paper was referred to a committee, consisting of Dr. Samuel Harris, Hon. William E. Dodge, Dr. R. S. Storrs, Jr., Dr. A. L. Chapin, Rev. F. D. Avery, Charles P. Whitin, Esq., and Rev. H. M. Parsons.

The nominating committee recommended the appointment of the following committees, and they were duly appointed: —

On the Home Department. Dr. Israel W. Andrews, Dr. Asa D. Smith, Rev. George H. Wells, Hon. Elisha Carpenter, Rev. Nathaniel Beach, Dr. William Warren, Rev. William L. Gaylord, and H. E. Baker, Esq.

On the Treasurer's Report. James W. Weir, Esq., W. W. Thomas, Esq., Samuel Holmes, Esq., A. D. Lockwood, Esq, A. Merwin, Esq., Hon. Charles T. Russell, William R. Hill, Esq., and William J. Breed, Esq.

On the Zulu Mission Jno. Kingsbury, Esq., Rev. Charles R. Palmer, Dr. Gorham D. Abbot, Z. S. Ely, Esq., A. S. Kellogg, Esq., Rev. I. C. Meserve, and Robert K. Remington, Esq.

On the European Turkey Mission. Dr. H. M. Dexter, Prof. George E. Day, Rev.

S. G. Willard, Rev. James G. Vose, A. S. Barnes, Esq , Rev. J. J. Dana, Rev. J. C. Labaree, and Rev. H. B. Elliot.

On the Western Turkey Mission. Dr. Nahum Gale, Dr. S. P. Leeds, Rev. G. B. Willcox, Charles Benedict, Esq., Rev. Burdette Hart, Rev. E. B. Parsons, and Rev. J. Gibson Johnson.

On the Central Turkey Mission. Dr. Samuel Harris, Dr. Ephraim Flint, Jr., Nathan Durfee, M. D., Rev. E. O. Bartlett, Rev. H. L. Hammond, Rev. S. H. Tolman, and Rev. F. W. Chapman.

On the Eastern Turkey Mission. Dr. O. E. Daggett, Dr. Thomas Laurie, Dr. George C. Curtis, Dr. E. E. Rankin, Rev. William C. Foster, Edward D. Eaton, Esq., and Rev. D. H. Thayer.

On the Mahratta Mission. Dr. A. H. Quint, Dr. L. Perrin, Dr. John Forsyth, Rev. Daniel Merriman, Rev. Sylvester Cowles, Rev. P. F. Sanborne, A. J. Cummings, Esq., and Rev. Charles R. Treat.

On the Madura Mission. Dr. H. M. Storrs, Rev. D. S. Brainerd, Dr. Leverett Griggs, Rev. David Peck, Rev. J. P. Humphrey, Charles Sears, Esq., and Rev. Edward T. Hooker.

On the Ceylon Mission. Prof. William Thompson, Dr. Joseph Eldridge, Dr. A. H. Clapp, Rev. George E. Hill, Elbridge Torrey, Esq., and Edward D. Eaton, Esq.

On the Missions in China. Pres. Porter, Dr. Jno. Todd, Hon. William Haile, Dr. C. M. Hyde, Rev. James A. Gallup, Rev. Charles H. Taylor, Rev. Eli Corwin, and Rev. Calvin Terry.

On the Japan Mission. Dr. W. A. Stearns, Rev. B. G. Northrup, Dr. George E. Adams, Hon. Peter Parker, Rev. M. M. G. Dana, Dr. H. P. Peet, Dr. Jeremiah Taylor, and Rev. George F. Chapin.

On the Micronesia Mission. Rev. E. G. Beckwith, Dr. Jno. O. Fiske, James B. Walker, Esq., Rev. E. B. Mason, George Langdon, Esq., Rev. W. A. Nichols, and Rev. A. S. Twombly.

On the Dakota Mission. Prof. Hiram Mead, Dr. R. H. Seeley, Rev. Edward Hawes, Rev. Charles Chapman, Rev. H. Winslow, Charles F. Thompson, Esq., Rev. Richard Knight, and Rev. Isaac Clark.

On the Missions in Nominally Christian Lands. Dr. R. S. Storrs, Jr., Rev. J. W. Hough, Dr. J. G. Davis, Hon. A. C. Barstow, R. P. Buck, Esq., Rev. William A. Robinson, and Rev. E. S. Dwight.

On Officers of the Board. Hon. William A. Buckingham, Hon. William Hyde, Dr. Edward Strong, Andrew W. Porter, Esq., Dr. Ray Palmer, Dr. Thomas P. Field, Rev. W. B. Hammond, and J. N. Stickney, Esq.

On Place and Preacher. E. W. Blatchford, Esq., Rev. Dr. S. Wolcott, Rev. W. T. Eustis, J. M. Schermerhorn, Esq., D. R. Holt, Esq., Rev. S. J. Humphrey, and Rev. G H. De Bevoise.

ACTION ON DR. CLARK'S PAPER.

The session of Wednesday afternoon was opened with singing, and prayer by Dr. Alvan Bond, when Dr. Budington presented the following report: —

The committee to whom was referred the paper on "The Ministration of the Spirit," having considered it, desire to express their approval of its sentiments, and their grateful pleasure that so important a doctrine finds this expression at this particular time.

It is preëminently a Christian doctrine; nay, it is *the* Christian doctrine. The incarnation of the Son of God has been followed by the outpouring of the Spirit of God; and so measureless in grace is this second and last dispensation of mercy to the world, that Christ himself said, "It is expedient for you, that I go away." His life upon the earth was but introductory to this, — the life of God in the soul of man, in the Church of God, and in the world of mankind. We have begun this final development of the kingdom of God upon

earth. It is the reign of the Spirit. It is the coming of Christ, not, as at first, in a single historic personage, Jesus of Nazareth, but in the Church, which is the body of Christ, and *is* Christ, as St. Paul boldly names it. It is, in the final accomplishment of prophecy, the renovation of mankind. The historic Gospel, completed in the incarnation and resurrection of our Lord, was this, that 'the Life was manifested, and men have seen, borne witness, and shown unto us, that eternal Life, which was with the Father, and was manifested unto us.' The Gospel, historic but not yet complete, old but ever new in development, is this, that the Life of Christ is now manifesting itself, in the plan of history, and by the work of the Spirit of Christ; lifting up humanity, as a whole, to fellowship with the Father, and with his Son Jesus Christ.

We welcome this paper, therefore, as a fitting declaration of the truth which underlies the work of Christian missions, and which can never be lost sight of without sending the coldness of death to the heart of the Church, and exposing her hopes and endeavors to the just contempt of the world. It is due not less to our brothers and sisters in the field, that we strengthen their hearts, by assuring them that we stand with them upon the promise of the Spirit, and while we evangelize, expect the manifestation of Life only by inspiration from on high.

We rejoice in this paper, also, as a *timely* offering. We need for our own sake, and for the sake of the world, to reiterate and make prominent the fundamental truth, that "the agencies needful to man's redemption, and for the development of his spiritual life, must come, not from the world below him, over which he was to have dominion, but from above; not from mere education, or culture, but from the inspiration of a new life from God." We need a deeper sense of the reality and necessity of the Spirit's work. The advance of science, in our time, for which we devoutly thank God, which is at once the fruit and the helper of the religion of Christ; the development and augmentation of material wealth, which answers to one prophecy, and is destined to aid the fulfillment of a grander; the unlocking of the secrets of nature, in the discovery of the universality of law; the extension of education, in physics especially; all these things, while good in themselves, and destined to pay splendid tributes to the Kingdom of God, have certain dangers incident to them, by withdrawing attention from the sublime realities of the spiritual world, and substituting reliance upon human agency, instead of divine. As the life is more than meat, and the body more than raiment, so the doctrine of the life-giving and life-sustaining Spirit is higher than all science, which defines and classifies the phenomena of the natural world. Christian missions, as representing the kingdom of Christ, wage no war with science or culture, with education or social reform, but, accepting all, announce the presence and prerogative of the Spirit of God, as the giver of life, that "life which is the light of men."

We hope this paper will be widely circulated, and that it may call the attention of our ministers and people to this doctrine, as the inspiration of our hope; that it may deepen in all our minds "faith in God, in the supernatural, in personal relations between finite souls and the infinite Father;" that it may impress us all with a lively sense of our dependence upon the blessing of the Holy Spirit for all proper spiritual results, and vivify our souls with a triumphal confidence in the ultimate triumph of the gospel throughout the world.

Your committee recommend the passage of the following resolution: —

Resolved, That we commend to pastors of churches this great subject of the office-work of the Holy Spirit, for fresh study and presentation to their congregations; and to all members of churches, for united and importunate prayer that the Spirit may descend in life-giving power at home and abroad; and we assure our missionary brethren in the field, that we stand with them in hope of the promise of the Father, which our dear Lord has left us, as our supreme hope for them, as well as ourselves.

Impressive remarks were made upon the subject thus introduced, by Dr. Budington, Dr. Asa D. Smith, Dr. Laurie, Rev. L. H. Cobb, and Dr. W. M. Taylor. The report of the committee was then accepted and the resolution adopted.

ACTION ON MR. TREAT'S PAPER.

The evening session of Wednesday was opened with singing and prayer, in which Dr. Woolsey led. Dr. Harris presented the following report: —

The committee to whom was referred the paper on "The present need of Missionaries,"

read by Secretary Treat, respectfully report, and recommend the adoption of the following resolutions, in accordance with the important suggestions of the paper: —

Resolved, That the fact that, for several years, the number offering themselves for the missionary work has been inadequate, not only for the enlargement of missionary operations, to keep pace with providential events, but even to maintain the effectiveness of existing missions, is seriously imperiling our missions, and demands the immediate, earnest, and practical consideration of Christians, to ascertain its causes and to apply a remedy.

That so far as this fact indicates a decay of that missionary spirit which is essential in Christian love, it justifies the apprehension that the power of spiritual life has declined in our colleges and other schools, and demands the deepest interest on the part of Christians, that all connected with those institutions may receive a new baptism from the Holy Ghost.

That this consecration is the more necessary on account of the openings to enterprise and ambition created by the extraordinary industrial development of our country, and its social and political progress, and the consequent powerful temptations to worldliness.

That, since the tone of Christian character in Christian colleges and schools must accord with that of the churches at large, the fact under consideration is, to a similar extent, an indication of prevailing spiritual declension and worldliness in the churches, and calls on ministers and Christians to enter more fully into the spirit of Christian consecration.

That while this industrial development and enterprise, and this social and political activity, present powerful temptations to a life of selfish acquisition and ambition, they also present opportunities to Christian enterprise and influence. Therefore, men qualified and called by God to be ministers or missionaries may be misled to enter these spheres of action as promising greater usefulness than the ministry, and especially than the foreign missionary work. For this reason it is especially necessary at this time to impress on all receiving a Christian education, not merely the urgent need of missionaries for the immediate exigencies of the missionary work, but also the grandeur of that work itself, both in its spiritual idea of saving men from sin, and in its bearing on those wonderful movements attendant on the increasing intercourse of the nations, which are rapidly changing the type of their civilization, and forming it anew for a long future; that thus they who are choosing their profession may know that the missionary work is not inferior to any other in giving scope for the highest talent and scholarship, the greatest Christian enterprise and achievement, and the highest blessedness of a Christian life.

That the coöperation of teachers, of pastors, and of all Christians, is solicited in efforts to obtain missionaries, and to diffuse and intensify a genuine missionary spirit; so that our Christian action may be accordant with our prayer that God would send forth laborers into his harvest, and that piety at home may be purified, quickened, and strengthened, by sustaining and extending our missionary work abroad.

Addresses were made upon this subject by Dr. Harris, Rev. W. B. Capron, of the Madura mission, Rev. H. N. Barnum, of the Eastern Turkey mission, Prof. D. C. Gilman, of New Haven, and Hon. William E. Dodge, when the report was accepted, and the resolutions were adopted.

During the session of Thursday morning (opened with singing, and prayer by Dr. Bacon), the different committees to whom portions of the Annual Report had been referred presented their reports, severally recommending that the portions referred to them be accepted and published as usual. Portions only of these reports will be given here.

TREASURER'S ACCOUNTS.

The Committee on the Treasurer's report say: —

They are happy to state that they find the accounts correctly cast, properly vouched, and kept in a clear and simple manner, which commends itself to their judgment. These accounts have been audited month by month, by a sub-committee of the Prudential Committee, and also duly audited at the close of the year by the auditors, appointed by this Board, and by them certified as correct.

Your Committee have no doubt of their correctness. They find the permanent funds of the Board judiciously invested, in real estate, stocks, and bonds, largely exceeding, in present value, their original cost.

The Committee cannot but congratulate the Board on the fact, that this year, for the first time since their meeting at New Haven twenty-six years ago, the Treasurer is enabled to report a considerable cash balance on hand, to the credit of the Board.[1] The exact sum is $8,993.18. This is surely cause for thanksgiving to God.

The Committee, however, notice that this favorable result is, in large part, due to the unusual amount received from legacies during the year, and not to any increase in the contributions; and, grateful as it is, is rather a harvest gathered from the dead, who have loved and honored this Board, than from the living. They would express the hope that, in the coming year, the same gratifying result may be attained more especially by extended contributions among the living, who have not yet begun the good work, which the dead, having begun in life, have not forgotten in death.

HOME DEPARTMENT.

The Committee on the Home Department

Note with gratification two facts in the statement of the Prudential Committee, — the increased number of missionaries sent out, and a balance in the treasury instead of a debt, as last year. But they note two other facts not with gratification, — that the urgent wants of the different fields are by no means supplied, and that the *donations* have been less than those of the previous year; the favorable state of the treasury being due to legacies.

More missionaries, then, are needed in the field, an increase of systematic giving is needed at home. It has been said at times, that the special need was of men; that if there were missionaries to go, the money for their support would not be wanting. At other times, the need has been asserted to be that of money; that the churches did not furnish the means to send those who were ready to go. Your committee believe such cases to be exceptional; that the willingness to become missionaries will be in proportion to the willingness of Christians to give for the conversion of the heathen. The two things cannot be dissociated, for they spring from a common root — interest in the cause. If the churches as a whole contribute systematically and largely, men and women will be continually offering themselves for the work.

Regular, systematic, general giving by Christian people is what is needed. How can it be secured? Recently the Prudential Committee have been relying more upon the pastors than heretofore. To their cautious statement of the last year's experience your Committee ask special attention. It is, that they are by no means confident that the pastors will give the necessary personal attention to the subject. It implies, that were that personal attention given the work would go on successfully. To this your Committee yield their hearty assent. They believe the responsibility to be largely with the pastors. They believe that pastors greatly underestimate their own influence with their people in this respect. They believe that, with a moderate exertion of the influence of the pastors, the contributions might easily be doubled.

The responsibility is on the pastors. If the churches come up to a high standard of giving, it will be the work of the pastors. Agents cannot cultivate the habit of general, systematic benevolence in the local church; the pastor must do it. We want every church to contribute every year. We want every member of every church and congregation to be an annual contributor. We must aim at nothing less. Many pastors are working hard for it, and many churches have been revolutionized in their giving by their pastors.

Your Committee recommend the adoption of the following resolutions: —

Resolved, That the missionary work cannot be carried on with the highest success until *all* the churches give annually, and *all* the members become stated contributors.

Resolved, That to secure this, the personal attention of the pastors is indispensable; and that upon the pastors, in the judgment of this Board, largely rests the responsibility of failure.

The resolutions were adopted by the Board.

WORK FOR CHILDREN.

Dr. William Warren, in behalf of the Committee on the Home Department, also presented the following resolutions, which were adopted: —

[1] There has been a *small* balance on hand at the close of several years within this time. In 1866 it was $6,206.97. — Ed.

Resolved, That we view with joy and hope the interest taken by the *children* in the foreign missionary work, in having thrice built a mission ship, and in now supporting the mission schools.

Resolved, That there is in our view a vital connection between giving and working for Christ in childhood, and giving and working for him in riper years.

Resolved, That, in our belief, this work done by the children has served already to inspire them with generous sympathies, and to help them to form habits that will react upon *them* for good, and will be felt upon the *world*, when we are gone. Therefore —

Resolved, That it is most desirable that pastors of our churches and superintendents of Sabbath-schools press upon the *children* under their care the claims of the heathen world, both for the good of the children themselves, and for the good that it promises to the world.

THE MISSIONS.

The Committee on the Zulu mission state: —

This mission continues to be one of deep interest. From the time when Mr. Grout first landed on the coast of Africa till now, there has been, in all its vicissitudes, encouragement enough to stimulate the zeal and to excite the hopes of its friends.

The incidents of the past year, which still afford encouragement, are, among others, — the progress of education, the number and efficiency of the schools, and the large proportion of girls in these schools; the number of church-members, and their manifest liberality in giving; the number and success of native helpers and preachers; and the testimony of the missionaries that material prosperity, increased intelligence, and advanced civilization, all seem to indicate that this people are ready to become a Christian people. The altar is prepared and the wood is upon it, but the fire from heaven is needed to kindle the flame. May we not hope, nay, even believe, that the measures inaugurated at this annual meeting will bring down this Divine influence.

Respecting the mission to European Turkey it was reported: —

Your committee have been especially interested in the facts contained in the Report presented to their consideration, and they respectfully urge that, in their judgment, it is the duty of the churches, through this Board, to show their appreciation of the encouragement here held out in Divine Providence, by providing the means and the men for the immediate reinforcement of so promising a field.

The Committee on Western Turkey say: —

The committee have been greatly impressed alike with the importance of the field under the care of this mission, and with the magnitude of the work in which it is engaged. The field includes Constantinople, that world-capital; and with six other stations, there are more than sixty out-stations in Asia Minor. The work embraces, — besides, of course, the preaching of the gospel, — training and theological seminaries, girls' boarding-schools, common schools, the creation and diffusion of a Christian literature, and the labors of Bible-women. One is reminded of a nursery of trees; the tokens of young and vigorous life are on every hand. In truth, it often seems as if one were walking over a soil full of the germs of future growths.

As elsewhere, so here conspicuously, emphatic refutation is given to the charge that the gospel is the enemy of knowledge, science, culture. It must enter *first*, for the true and permanent uplifting of a people, but education and general improvement follow close behind it. The same door through which it passes, gives admission to them. Your committee are glad to point to the mission in Western Turkey as an illustration and a proof of the natural workings of Christianity in this regard. It supplies one of those grand "facts" which no thoughtful man can afford to overlook, which no candid man would wish to overlook.

At the same time, the distinctive work of missions has flourished. The twenty-three churches have received, during the year, an addition of four members each, on an average, — an increase quite equal to that of our churches at home.

In conclusion, your committee would express their great joy at the happy termination of the difficulties which have existed in this mission, at Constantinople especially. They trust that it is indeed "standing at the beginning of a new era."

The Committee on the Central Turkey mission report: —

They find pleasing evidence of the general prosperity and growth of the churches, and of the encouraging prosecution of the missionary work beyond the existing Protestant communities.

Respecting the Eastern Turkey mission it was said : —

Your committee find that the returns submitted to them put a modest estimate on the condition of the mission, yet give solid reasons for encouragement. They speak of "not much of change, but continued, earnest, trustful effort, after former methods," and "crowned with a good measure of success." Mr. Parmelee reports the pastors reduced from twenty-seven to twenty-three, and the whole number of helpers from one hundred and ninety-two to one hundred and eighty-nine; also that no new church has been organized, and "only about two thirds as many were added by profession as during the previous year." On the other hand, it appears that the Protestant communities are "more stable, better educated, and more capable of self-government," and that "sifting processes are going on," "which are really important agencies of progress." It appears, too, that in some of the out-stations, particularly in the Erzroom field, positive impression has been made on the population out of the churches, the schools are well maintained, and the means used to enlighten and elevate woman are well received, with encouraging effect. The accounts from some parts of the field are such as, if coming from church-work among ourselves, would denote at least marked religious interest, if not a positive revival. The Christian men and women in this field are steadfast and hopeful. There, as in so many other quarters, the call for reinforcement is very urgent.

The Committee on the Mahratta mission state : —

The report of the Mahratta mission, comprising eight stations and forty out-stations, with twenty-one churches (of which Ahmednuggur is much the largest), presents no features calling for extended notice, inasmuch as no special changes appear in the well-tried methods already established. While the schools seem to have been eminently useful, as well in conversions as in education, the committee notice especially the extended operations by native pastors, licensed preachers, teachers, helpers, and Bible-women, numbering eighty-seven persons, spreading the gospel among their own people, under the leading of the few missionaries. With this continual use of native instrumentalities, a slow but steady advance is also making towards the support of native pastors by their own churches. It is an occasion for thanks to God, that Mr. Hazen has completed the revision of the Bible in the Mahratta language.

Although great numbers have not been added to the churches during the year, the missionaries seem justly confident that steady progress has been made, whose open results may, with the blessing of God, speedily appear. The necessary absence of three missionaries, on account of ill health, leaves the mission weakened ; but some of the committee are able to say, from personal knowledge, that the presence of these beloved brethren in this country, has been of material advantage to the cause in quarters ordinarily not accessible to the Board.

The Committee on the Madura mission say : —

The facts and results presented abundantly show that this mission ought to continue in the affectionate sympathies and confidence of this Board. It will not fail to be strengthened by the gifts and prayers of our churches. We find evidence of wisdom and Christian sagacity in the conduct of the mission. Churches have not been so greatly increased in *number* as in *members;* and we find them multiplied in spiritual character, activity, and power. Of those connected with them, at least one seventh — a ratio perhaps larger than in most of our home churches — are "intelligent enough to conduct public services on the Sabbath, to the profit of the hearers," when occasion may require. We cannot specify further facts ; but we solicit attention to this part of the Annual Report, when it shall be published, confident that the view of moral, spiritual, social, *Christian* growth here presented, will put this mission where it ought to be, closer to the hearts of our churches and of our young men.

In regard to Ceylon it was reported : —

On any field, though well manned, the death of such a helper as Rev. Marshall P. Sanders would be keenly felt. His removal from a sphere in which his brethren regarded him as their special human reliance, was a disheartening blow. His character and service make

a precious contribution to sacred memories, supplied by the history of this and other kindred Boards.

It is gratifying to learn, that neither the death of Mr. Sanders, nor other adverse changes, have seriously crippled the work in hand. Native pastors and teachers have proved, in this emergency, the wisdom of training native converts to take charge, with the least possible delay, of the whole work of evangelizing their countrymen.

The committee observe with pleasure the evidences of Christian liberality in this field. While we learn that the constituency of this Board fails, in so many instances, of giving anything to its treasury, the average contribution for religious and benevolent purposes, for each member of the Ceylon churches, is $2.22 in gold.

The Committee on the missions in China state: —

In the long period during which China has been stagnant, all her thought running as it were in grooves of marble, — in all the habits of thinking, in the pride of heart, almost universal, which considers all excellency to be confined to her sons, — the missionary has encountered peculiar obstacles and difficulties. Yet that vast people are embraced in the command to preach the gospel to all nations; and also in the promise that all flesh shall see the glory of God.

In the churches organized and already training, in the higher and lower schools established, in the employment of native helpers, in the success of woman in teaching her sex, in the schools, in the high order of mind and heart employed in preaching the gospel and laying plans for the future, in the chapels built and occupied, and in the presence of the Holy Spirit during the last year, we recognize missions where foundations are being carefully laid, and where success, under God, is sure.

Your committee desire to encourage the brethren to retain every inch of ground already gained, and to lengthen the cords and strengthen the stakes of the tabernacle of God, there set up as far as possible.

The Committee on the Japan mission report: —

In the judgment of your Committee, there is no unevangelized people now on the face of the globe more interesting to us, or more important in hopefulness for missions, than the people of Japan. The sudden waking up of the ruling powers, and of large numbers of the common people; the desire to obtain knowledge and to understand the great causes of Christian civilization which generally prevails; embassies to America and other foremost nations; changes in the way of enlightenment and progress, are among the most remarkable occurrences of this remarkable century... Our beginnings in the missionary work, in behalf of this singular and most promising people are yet small, and confined chiefly to preparatory labor, but our missionaries seem to be of good courage and of strong faith, and are not doomed, as we believe, to disappointment.

Everything as to the future of Japan, it must be confessed, is uncertain. There are indications of promise which seem almost miraculous, and there are hindrances to success which, without divine assistance, cannot be overcome.

But this, at least, is certain. Japan is at this moment like a tossing sea moved to its lowest depths; nor can its strong waves, which roll in the direction of change and improvement, be stayed. There are just now reports of great and disastrous reactions; but to some extent they are known to be false, and in other respects they may be nearly without foundation. We would all be sorry to have the work delayed, but whatever may be the facts, obvious signs forbid us to question the final result. Japan must and will receive, and be powerfully moved by, the religion of Christ. Meanwhile, we *must be finding the men.*

Your Committee would reiterate and emphasize that part of the report which says, "if we would hold the southern half of Niphon for Christ, we must have the men very soon to do it." Only find the men, and suitable places for preaching the gospel will unquestionably be opened. Delay too long, and we shall have to regret and be ashamed that we have lost great opportunities.

The Committee on the Micronesia mission say: —

We find the distinctive feature of this mission to be coöperation, or, as your Committee prefer to call it, the beautiful copartnership of the American Board and Son. To this partnership, this Board furnishes five American missionaries, five female assistant missionaries,

and the means for their support; the Board of the Hawaiian Evangelical Association, seven missionaries, eight male assistant missionaries, ten female assistant missionaries, all Hawaiian, and the means for their support.

Your Committee find that the results of this coöperation have been very cheering. "A great work is now going on among the people." On the single island of Ponape, 345 new members have recently been added to the churches, and the work still goes on. From Apaiang the report is, a new house of worship, no war, and no intoxication; from Tapiteuea, congregations numbering from 250 to 400; from Namarik, three fourths of the whole population in the Sabbath-school; from the whole mission, "The harvest is ripe." And they want more reapers. Some are falling, worn out with toil. "Help *must* be had," they cry.

Only eighteen years ago this mission was begun. Now, ten churches, with more than a thousand members, testify how true God is to his promise, "They that sow in tears shall reap in joy." Your Committee notice with gladness the beginning of Christian beneficence among the converts. Out of their deep poverty they have contributed $531 the last year — more than half a dollar for each church-member — to the Hawaiian Board. They also notice with what blessings to all those islands the little ship, the *Morning Star*, still goes freighted. God continues to give the winds and the waves charge concerning her.

In view of the remarkable success attending the work in those beautiful islands, and in view of the fact that all those Pacific Seas are so rapidly being whitened with the sails of our widening commerce, it seems to your Committee that the work in Micronesia should be pressed with renewed vigor, and that all our churches should keep on praying, with increasing faith, till there shall no longer be any isles of the sea waiting for God's love.

Respecting the Dakota mission it was reported: —

Your committee are much gratified with the record of the year's work among the Dakotas. The auspicious establishment of the new station at Fort Sully, on the Missouri River, one hundred miles beyond other missionary stations, in the midst of a large branch of the tribe in whose behalf no missionary efforts have ever been made; the increased enterprise and efficiency which have characterized the educational work at all the stations; the continued prosperity of the churches, and the harmonious coöperation of the missionaries with the agents of the United States government, appointed in accordance with the new Indian policy, — all these and other facts detailed in the Secretary's report call for grateful recognition of the faithfulness of the missionaries, whose labors, in a peculiarly discouraging field, have, by the blessing of God, been crowned with a good degree of success.

The Home Secretary, who was permitted to visit the Santee agency last year, tells us of the results of missionary labor which he witnessed there, results which more than justify all the expenditure which has ever been made in giving the gospel to the entire tribe.

The churches which sustain the A. B. C. F. M. as well as those of other denominations, are watching with deep interest the working of the new Christian policy which the present administration has devised. While some inequalities have characterized the appointment of agents, on the whole we are convinced that the plan is laudable and beneficent, and that, if continued as wisely as it has been begun, it will powerfully reinforce the efforts of the churches to give the Indians a Christian civilization.

The government by its most liberal policy, and the churches by their most vigorous missionary efforts, can never cancel the deep obligation which the nation is under to this much injured race; and whatever, in the providence of God, is to be their future, we ought, for their present welfare, to prosecute our labors among them with the utmost zeal.

Respecting the new work in nominally Christian lands, it was reported: —

The committee, to whom was referred that portion of the Annual Report relating to nominally Christian lands, regard with great satisfaction the steps taken by the Board to inaugurate the work in this new department. Of necessity the work has been almost wholly one of preparation, involving the extended survey of new fields, the selection of men to whom could be intrusted the leadership of a new and delicate and responsible task, the designation of locations for missionary stations, and the shaping of instructions under which the established policy of the Board might be applied to this new form of evangelical effort. The success with which these preliminary measures have been taken already justifies the action of the churches, in asking the Board to add to its already world-wide activi-

ties the work of evangelization in nominally Christian countries, and to apply in them the same principles and methods of missionary labor which it has found most wise and efficient in heathen lands. A single year has witnessed the establishment of missions in Spain, in Austria, and in Mexico, with a force of sixteen laborers already appointed; while the names of Gulick and Schauffler are a sufficient guarantee that these new labors are to be undertaken in the same spirit, prosecuted with the same patient and self-denying toil, and, we may hope, crowned with the same success, that has marked the work of the Board in the Pacific and in the Orient. And we express the hope that an entrance may be speedily effected into Italy, as well as other Papal lands, and that ere long the missionaries of the Board may be able to preach the gospel to them which are at Rome also. Your committee note with satisfaction, that in the application to this work of the settled policy of the Board, emphasis has been laid upon two points, — the refusal to intrust the disbursement of the funds of the Board to any other than its own responsible agents, and the determination to lead its missionary operations as rapidly as possible toward the point of self-care and self-support; aiming especially, in each land, at the training of a native ministry, and the ultimate and complete evangelization of each nation by its own sons.

The committee venture to suggest afresh, to the churches coöperating with the Board, a wise and deep interest in this department of its labor, and the necessity of a separate contribution year by year, in order to a liberal care of the instrumentalities employed in carrying a pure gospel to the nations long shadowed with the superstitions and errors of a nominal Christianity.

In connection with reading of these reports, brief addresses, of great interest, were made, mostly by missionaries from the several fields — by Rev. E. Robbins, of the Zulu mission, Rev. B. G. Northrop, respecting Japan, Rev. A. Bezijian, one of the native pastors of Central Turkey, Rev. C. A. Stanley, of North China, Rev. H. N. Barnum, from Eastern Turkey, Rev. J. T. Noyes, from Madura, Rev. Allan Hazen, of the Mahratta mission, Rev. C. C. Baldwin, of Foochow, Rev. H. C. Haskell, of European Turkey, Hon. William E. Dodge, President Hopkins, and Secretary Treat.

THE LORD'S SUPPER.

On Thursday afternoon the Lord's Supper was administered, as usual, to a great company of disciples, occupying three churches, two of which were *filled*, on the floor and in the galleries, while the third was well filled below. At the Center Church, Drs. William A. Stearns and John O. Fiske presided; at the North Church, Drs. D. T. Fiske and George E. Adams; and at the Church of the Redeemer, Drs. John Todd and A. H. Clapp.

RESIGNATIONS AND NEW MEMBERS.

At a business meeting after the communion services, Henry White, Esq., in behalf of the Committee on New Members, reported that Henry Hitchcock, Esq., of Galesburg, Illinois, and Dr. George W. Wood, now of Constantinople, had tendered the resignation of their corporate membership, and recommended that the same be accepted. The resignations were accepted. The same committee recommended that Rev. L. Henry Cobb, of Springfield, Vt., and Rev. J. H. Coulter, of Brownsville, Penn., be elected Corporate Members; and these persons were elected by ballot.

The following persons were subsequently appointed a Committee on New Members, to report next year: Hon. Charles G. Hammond, Hon. John Kingsbury, Dr. William I. Budington, Dr. A. L. Chapin, William S. Southworth, Esq., Philo Parsons, Esq., and Dr. I. W. Andrews.

OFFICERS.

Hon. William A. Buckingham, in behalf of the Committee to nominate officers, reported, nominating the following persons, and they were chosen by ballot: —

MARK HOPKINS, D. D., LL.D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
CHARLES STODDARD, Esq.,
AUGUSTUS C. THOMPSON, D. D.,
ALPHEUS HARDY, Esq.,
ABNER KINGMAN, Esq.,
JAMES M. GORDON, Esq.,
RUFUS ANDERSON, D. D.,
EZRA FARNSWORTH, Esq.,
EDMUND K. ALDEN, D. D.,
J. RUSSELL BRADFORD, Esq.,
JOSEPH S. ROPES, Esq.,
Prudential Committee.
REV. SELAH B. TREAT,
NATHANIEL G. CLARK, D. D.,
Corresponding Secretaries.
REV. JOHN O. MEANS,
Recording Secretary.
LANGDON S. WARD, Esq., *Treasurer.*
THOMAS H. RUSSELL, Esq.,
AVERY PLUMER, Esq.,
} *Auditors.*

PLACE AND PREACHER FOR NEXT MEETING.

E. W. Blatchford, Esq., reported on behalf of the Committee on Place and Preacher for the next annual meeting, recommending that the meeting be held at Minneapolis, Minnesota; that Dr. Julius H. Seelye be the preacher, and Dr. Henry M. Scudder his alternate; and that the pastors and deacons of the Congregational churches of Minneapolis be the Committee of Arrangements, with power to add to their number. These recommendations were adopted.

LETTERS FROM ABSENT MEMBERS.

The Recording Secretary announced that letters had been received from the following Corporate Members of the Board, excusing themselves from attendance on this meeting: Drs. Thomas Shepard, Thacher Thayer, J. J. Carruthers, John K. Young, Benjamin Labaree, T. H. Hawks, H. M. Scudder, Seth Sweetser, J. B. Condit, J. W. Strong, Philo R. Hurd, H. D. Kitchel, J. W. Wellman, Joseph F. Tuttle, T. M. Post, and E. K. Alden; Rev. H. C. Haydn, Hon. Charles G. Hammond, O. E. Wood, Esq., and James M. Gordon, Esq.

ADDRESSES AND RESOLUTIONS.

The meeting of Thursday evening was opened with singing, and prayer by Dr. Joseph Eldridge, when impressive addresses were made to the great assembly by Dr. Hopkins, President of the Board, Dr. A. H. Clapp, Dr. W. W. Scudder, from India, and President Porter, of Yale College.

The closing meeting, Friday morning, commenced at half-past eight o'clock, and was opened with singing and prayer, in which Rev. D. L. Furber led.

Dr. A. L. Chapin, in behalf of the Business Committee, reported the following resolution, which was unanimously adopted, the great assembly rising to express their concurrence: —

Resolved, That the large and generous hospitality of the citizens of New Haven and the neighboring towns, extended to the members and friends of the Board during this meeting, calls for our hearty thanks. This Christian kindness will be remembered by the thousands in attendance, with fervent prayers to the Giver of all good, that they who have served so bountifully in contributing to the material comfort of their guests, may also reap bountifully of the richest spiritual blessings in Christ Jesus.

Our grateful acknowledgments are especially due to the Committee of Arrangements, whose prudent forethought has anticipated, and whose diligent care has provided so fully for all the exigencies of this unusually large meeting; also to the churches whose houses of worship have been opened for public services, and to the two railroad companies which have granted special facilities to those attending the sessions.

It was voted at a previous meeting, that the thanks of the Board be presented to Dr. Bartlett, for his sermon preached on Tuesday evening, and that a copy be requested for publication.

Dr. Chapin accompanied the resolution of thanks introduced by him, with appropriate remarks. Secretary Clark, in a brief address, urged that the *missionaries* be

ever remembered in prayer, and introduced several who were soon to go to fields abroad, and by whom, severally, a few words of farewell were spoken: Rev. E. A. Adams, late of North Manchester, Conn., Rev. A. W. Clark, late of Gilead, Conn., Rev. J. H. House, from Painesville, Ohio, and Rev. Josiah Tyler, of the Zulu mission. Dr. A. C. Thompson then led in special prayer for missionaries and their children, and the hymn — "Watchman, tell us of the night" — was sung. President Hopkins, in a farewell address, emphasized the thanks of the Board for hospitalities received, and was responded to by Dr. G. L. Walker, in behalf of the Committee of Arrangements and of the churches and people of New Haven and vicinity. Dr. William W. Patton led in a closing prayer, the congregation sang "Blest be the tie that binds," the benediction was pronounced by Dr. Rufus Anderson, and the Board adjourned.

SIMULTANEOUS MEETINGS.

As usual at the annual gatherings of the Board, the large hall in which the business meetings were held would by no means accommodate all who wished to participate in the exercises of the week, and on Wednesday and Thursday evenings two churches were opened, in which very large assemblies were addressed by returned missionaries and others. One of the meetings Wednesday evening was specially for children. On Thursday morning the Woman's Board of Missions held its annual meeting in the large North Church, which was *filled* by ladies only, and the meeting, addressed by several missionary women from different fields abroad, and by others, was reported as one of deep interest. There were morning prayer-meetings Wednesday and Thursday in one of the churches, and like meetings of students specially, in the chapel of the Theological Seminary. The missionaries present, with the children and friends of missionaries, had at least one meeting by themselves; and the Foreign Secretary of the Board had a meeting with theological students, when a goodly number expressed their readiness and intention to engage hereafter in the missionary work, if the way shall be open for them to do so.

It is not necessary to say that the number in attendance on the meeting, at so central a place in New England, was very large. The names of 97 corporate and 555 male honorary members of the Board were reported to the Assistant Recording Secretary. Much the larger part of these honorary members were pastors of churches. Several thousands of strangers, certainly, enjoyed the generous hospitality of the good people of New Haven, and have borne away, doubtless, to their homes, and to the churches with which they are connected throughout the land, something of the happy, elevating influence felt by themselves. There was no disturbing element in any of the meetings, but a delightful harmony and unity of impression — the impression of special dependence on, and the need of prayerful looking for, the manifested agency of the Holy Spirit in the prosecution of the missionary work. May this impression be deepened and extended among all that company of disciples to whom the Master is now saying, "Go ye into all the world and preach the gospel to every creature."

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

OPENINGS — WORKING NATIVE CHRISTIANS.

Mr. Pinkerton, who reached this mission field in October, 1871, wrote in June last in regard to openings which he found, plans which he had formed with reference to his work among the people, his progress in the language, etc. He speaks first of visiting among the kraals around Umtwalumi, in March, and says: —

"Everywhere I was gladly received, and had I been able to preach in Zulu, might have addressed many congregations. I visited all the people within five or six miles of Brother Wilder's, and of course

was gaining knowledge of the people and language. There is a great opening in that region for preaching and teaching, outside of the station. Brother Wilder has sent some of his native boys from the station as itinerant school-masters among the kraals. They are beginning a work that may result in a great advance.

"Early in April we removed to Ifafa, the old station of Mr. Stone. Heavy rains came on, and continued long, so that I did not get so far from home in my visiting as I desired. Yet I learned that there are from 600 to 700 people immediately accessible from the station, and that the majority of these people are living on the 'Station Reserve.' In the midst of these 600 is the station church, a live, vigorous body, of about 40 members, — a working body, that sustains all its public services regularly, and with interest. The believers toil on the Sabbath to teach their neighbors the Word of God, quite as faithfully as do the members of the better country churches in America. There is also, at Ifafa, a day school taught by a competent instructor. So it is doubtless as plain to you as to me, that Ifafa does not need the permanent residence of a missionary, but simply regular visitation and superintendence."

PLANS FOR THE FUTURE.

"The mission has directed me to labor in connection with Brother Wilder, making Umtwalumi the place of my residence and my base of operations. This accords with my own judgment, and I am greatly pleased with the arrangement. Umtwalumi is, geographically, the strategic centre of missionary work between the rivers Unkomazi and Umzimkulu, a distance of about sixty miles. Every point in that district can be reached from Umtwalumi more easily than from any other point. My duty is not to labor much on the station, but outside, giving a look every month at the churches of Ifafa and Amahlongwa, with their schools, extending their school and preaching work, through the natives, as much as possible; going to points where I can establish little preaching stations and schools *de novo;* and following up this work by regular itinerant visitations. I hope, occasionally, to go with Brother Bridgman, from Umzumbi, on those tours begun by him and Brother Robbins. But the specific object which most excites my enthusiasm is to go up the deep, broad, and rugged valleys of the Umtwalumi and Ifafa, where thousands of heathen dwell, who have heard little or nothing of the Saviour. I must travel mainly on horseback, both for speed and because the people in the valleys are accessible in no other way. I hope the Master will give me both the spiritual power, and the strong bone and muscle, to fill these hilly districts with churches and schools.

"I think Brother Wilder is in hearty sympathy with this arrangement and design, and that the way is broadly open for me to carry out the plans you suggested to me when we met both at Chicago and London, to the extent of my ability, sustained by Brother W. and his vigorous station.

"I preached my first sermon to the Kaffirs on the 28th of April, have done something towards the written preparation of other discourses, and can talk a little to the people *extempore*, so that I am over the hardest part of the work of acquiring the language."

GENERAL LETTER FROM THE MISSION.

A general letter, written at the time of the 37th annual meeting of this mission, in June last, has been received, some extracts from which may be given here, touching upon the healthfulness of the field, native pastors and their labors, the translation and circulation of the Word of God, educational operations, and the general work of the mission. After some reference to the several mission families sent to the field from the first, to deaths, removals, etc., the letter states: —

"We who remain thank God to-day for spared lives, for comfortable health, and general prosperity, and most of all for the evidence we have that our labors are not in vain. While some of us have been reminded, by temporary indisposition, that we are subject to infirmity, no one of us has been thrown aside from active work by protracted illness. Much of this ex-

emption from sickness is, under God, to be attributed to the salubrious climate of southeastern Africa — a land which the pestilence that walketh in darkness invades not, and the destruction that wasteth at noon-day enters not — a land of bright skies, running streams of pure water, and endlessly diversified surface. We think also that much of our enjoyment of good health is due to the counsels of our former medical associate, Dr. Adams, who insisted that we should have comfortable dwellings, with board floors, tight roofs, and convenient furniture.

"The average term of missionary service of the ordained missionaries now connected with us, is twenty-two years. This does not include Mr. Pinkerton, who has been in the field only nine months. Only nine ordained missionaries are now here, and two of these are chiefly devoted to the Amanzimtote Seminary. Four stations are left without resident missionaries, the grass has grown up about the mission houses, and we fear that the darkness is settling back, where bright lights once shone; but native pastors and preachers are carrying on the work commenced by your missionaries, with an encouraging degree of efficiency and success.

"We are happy to announce that, after long delay, we are publishing a new and thoroughly revised edition of the New Testament in Zulu, of 2,000 copies — which will soon be ready for use. Educational interests have received attention during the past year. At all our stations, and at out-stations, day-schools have been in operation, in which upwards of a thousand pupils have received elementary instruction. Most of the teachers have been pupils in the Amanzimtote and Inanda seminaries; but our great need is good teachers in sufficient numbers, to instruct all who are willing to be taught. The seminaries at Amanzimtote and Inanda continue in vigorous operation.

"The whole number of pupils connected with the school at Amanzimtote during the seven years since its recommencement, is 90. Eighteen of these have averaged nearly four years each in the school, and most of them had honorably completed the course of study before leaving. Twenty-two have been employed as teachers at our own stations, or at those connected with other societies. Nineteen, out of the whole number, have publicly professed Christ, and several others are expected soon to be received into church-fellowship. Twenty-one have become hopefully pious since their connection with the school.

"The whole number attending the seminary the past year is 59, of whom 18 are new pupils. The Inanda seminary for girls was commenced in March, 1869, by Mrs. Edwards. In 1871 there were thirty-six weeks of term time. Forty-four pupils were enrolled, and the average daily attendance was 34.

"We may speak with gratification of the Theological Institutes, held, the one at Inanda in 1870, and the other at Amanzimtote in 1871. We think on both of these occasions a good work was accomplished, in stimulating thought and piety, and in giving that kind of instruction which for a long time yet must be imparted to our native agents and helpers by the voice, instead of the pen or printed page.

"The work at our stations has been of much the same character as in former years. On the whole there has been more preaching done by natives, while the missionaries have advanced into new neighborhoods, and have had oversight of destitute stations. The attendance at chapel on the Sabbath has been in most cases larger than for some years past. At Ifafa, Amahlongwa, Ifumi, Inanda, Esidumbini, and Umvoti, as also at several out-stations, natives are responsible for the conduct of the Sabbath services. We have now four ordained native pastors, who are doing well, — up to our expectations, and beyond our expectations, — and there are others whom we intend soon to set apart to the same good work."

European Turkey Mission.

PROGRESS WITHIN TWELVE YEARS.

Mr. Clarke (who returned to European Turkey a few months since, after a visit to the United States), in a letter

dated July 20th, gives an interesting view of the progress made since he first went to that field, and of the present promise. He writes: —

"In coming again among the Bulgarians, I have been led to compare many things in their condition when we first came among them, over twelve years ago, with what we now see around us; but I can give you only a brief outline of the progressive strides made, in many respects, by this people in that time.

"Then, *a few* of the nation were arousing from that long lethargy into which they had sunk under the oppressions from Greek ecclesiastics and their rulers, and were striving for the elevation of their nation. In the comparatively few schools then existing, even the simplest rudiments of Arithmetic, Grammar, and Geography, were translated by their teachers from the Russian or French, and written out by the pupils. Now, they are free from the Greeks, the Bulgarian language is used in nearly all their churches and schools, and they have printed text-books — some the work of the missionaries — in nearly all the lower and higher branches taught in the common schools and academies of America.

"Then, the Psalms, and a second edition of the Testament, had just been published, and the Word of God was found in a few places, but of all the six millions of Bulgarians, not one, so far as we now know, had any true idea of salvation through Christ alone. Now, I think eighteen editions of different parts of the Scriptures have gone from the press, and some 60,000 copies must be in the hands of the people; besides the complete Bible first published last year, hundred of copies of which have been sold. Besides these, scores of thousands of religious books and hundreds of thousands of tracts have been everywhere scattered, and are having an influence for a pure Christianity. Now, in twenty different places, about one hundred persons give evidence of a new heart, of whom seventy have been received to communion; the congregations number about 200, and ten young men are at work directly for the salvation of their own nation. To say nothing of the numbers who seek an education through the medium of the English language in Robert College, from each of the mission-schools for boys and girls, at Philippopolis and Eski Zagra, 80 pupils have gone out, many of them having an influence in diffusing Christian truth; and of this number are all our most efficient workers. The present schools here — that for theological students, which will open this fall, with about ten pupils, and that for girls, with over twenty — are on a higher Christian basis, and from them we hope for greater positive Christian influence in the future.

"These are some of the patent results; but the Bible and living Christian example have caused many to lose confidence in their own church, and to seek for truth, though as yet fearing to take an open stand for it.

"Drs. Wood and Schneider expressed themselves, at our annual meeting, as surprised at the progress of the work among the people; and when we compare this progress with results after a like length of time in other missions, we surely have reason for encouragement.

"A glance at two places may be of interest in this connection. In 1866, three pupils from Bansko, a place of about 5,000 inhabitants, came to the mission-school at Philippopolis. In 1869, through their influence, in connection with the study of the Scriptures and an occasional visit from a colporter, five men were ready to take a stand as Protestants, and a helper was asked of the missionaries, who sent them their first licensed preacher — Evancho Tonjoroff. The blessing of God has been on his labors and those of his people, and now the results are, a church of 23 members, of which he is the pastor, a congregation of 70, most of whom are in the Sabbath-school, while in five of the eleven surrounding villages, there are Sabbath gatherings for Bible study, conducted by teachers of their own common schools. These last are not under the direct care of the Protestants, but are evidently a result of the spreading of the truth, and the leaders are more or less in communication with the pastor at Bansko. The people of this place are making efforts to build a church.

"Some five years ago, a young man from Merichleri came to the Philippopolis school, wishing to study a few months in the winter, when he could be spared from farm work. He proved to be an earnest scholar and a truth-seeker. His brother, younger, afterwards entered the school. As in Bansko, the influence of these pupils, in connection with the Bible and colportage, led others to study the Bible. Three years ago scarcely one had taken a decided stand, but since that time there has been progress amid frequent and bitter persecutions. Now, a Protestant school is kept up, and the number of the Protestants has risen to about thirty — fifteen persons, including one of the prominent families of the place, having joined them since last October. Here they have already begun to build a church, as yet asking no foreign aid. Were there time I could write you of other places where a similar work is going on, but this must suffice.

"The Bulgarians have recently, as we learn, obtained the full recognition of their Exarch, or politico-ecclesiastical head, at Constantinople, and he has received the imperial firman, which gives to him full power among his people. We have sometimes feared that their success would be detrimental to our work, as the leaders of the people would be more united in their opposition. But the gospel has a strong hold in many places, and there are many earnestly seeking to know what is truth, while the choice of Exarch which has been made does not promise any material change in the internal influences at work in their church, as many of their best men had hoped. In Sophia, the people have refused to receive the bishop sent them by their Exarch, as he was formerly driven away by them. We feel confident that God himself has begun a work among this people which he intends to carry on.

"Our annual meeting made no essential changes in the plans for working, but we all feel that, with the widening and opening fields, *we must soon have more laborers.* We are dealing with a progressive people, who, during the past ten years, have made great advances onward and upward, in their political and intellectual condition, and who will change more rapidly in time to come. We ought to forestall infidel and other influences, by widely unfurling the glorious banner of Jesus. The work *is now* coming upon us, and the laborers are few and feeble."

Western Turkey Mission.

FIRE AT CONSTANTINOPLE.

Mr. H. O. Dwight wrote from Constantinople, August 16th: "We have again occasion to record our gratitude to God for his care over us. This time we have been saved from *fire*, that scourge of Constantinople. I think you will remember the position of our house, on the crest of a hill looking off upon the Bosphorus. The fire commenced upon the shore in front of us, and, driven by a tremendous north wind, swept up the valley, entirely destroying the Jewish quarter of Kouzkounjuk, and then taking the Armenian and Greek houses along the road leading into the valley, until it had carried off every house as far as to our street. Then the wind veered a little, and kept the flames from touching our block, and the fire soon died out on reaching the wide open ground between us and Mr. Hitchcock's quarter. But for four hours or more the heavy gale of wind kept our house in the midst of a storm of firebrands, whirling, eddying, and drifting up in heaps, like the snow in one of your great New England storms; and it was only the most constant labor upon the roof with water and wetted carpets, and upon the front with a squirt-gun fire-engine or two, that kept our old shell of a house from going, long before the flames had arrived at our immediate vicinity. Once it did take fire, but water soon quenched it. It 'happened,' if it is proper to use the word in connection with Providential occurrences, that Mr. E. E. Bliss, Dr. Wood, and Mr. Trowbridge were all visiting in Scutari at the time, so that we had plenty of help. Mr. Pettibone also came over from the Bible House at nightfall, and brought two or three men with him, so that, when it seemed sure that the house must go, we were able to get everything out into the garden, where we made

a great pile of furniture and household goods, covered with wetted carpets.

"Of course there is much suffering on the part of the poor people who are burned out; but the Turkish Government has furnished some two or three hundred tents, and issues an army ration of bread daily, to each individual in need. Besides this, the Sultan has placed in the hands of the relief committee £1,500 in money, and other gifts have come in from Europe, so that, if the gifts are properly administered, much will be accomplished in diminishing the hardships of the occasion."

Madura Mission — Southern India.

LEFT IN A STRAIT.

Writing from Battalagundu, July 2d, Mr. Rendall refers to the failure of health on the part of one missionary, and the strait to which the mission is thus reduced, as follows: —

"Our mission met last Tuesday to arrange matters with reference to Brother Washburn's leaving for America. You have been informed of his severe illness at Kodikânal. It was of the Lord that his life was spared. Humanly speaking, his leaving just at this time, when the theological school needs so much the watchful care of an experienced missionary, seems disastrous; but it does not seem safe for him to remain any longer in this country now. Our arrangements for supplying Pasumalai show the reduced circumstances of the mission. It is the last place to leave without a missionary, and yet it was found impossible to send one there. We could only place the theological school under the care of Brother Herrick, residing at Tirumangalam, whilst he has on his hands two of the largest stations in the mission. What a pity that the missionary spirit should be at such a low ebb in America as to leave a mission in such straits! I trust that the Lord will pour out his Spirit upon the institution at Pasumalai, and upon all our stations, and that he will work, according to promise, by few as well as by many."

REPORTS OF PASTORS AND CATECHISTS — A SORCERER.

Mr. Rendall gives some pleasant reports from places occupied by native laborers.

"At the June meeting with the pastors and catechists of Periakulam station, seven families were reported as being added to the congregations. Catechist Isaac reported that every Sabbath the church at Kambam was full to overflowing, and that there was a marked attendance upon worship. The first Sabbath in August has been appointed for his ordination.

"Pastor Buckingham, of Ammâpatti outstation, reports a much better attendance at church than when he first went there. One person was received to the church by the pastor last Sabbath. I am quite hopeful with reference to progress in that church.

"Probably nothing has a stronger hold on the heathen in India than the practice of sorcery, carried on by a class of men called Kodânkis. The people rely upon them to give information respecting the future, to assist in detecting parties charged with crime, and to cast out devils from persons possessed. They are generally very shrewd in their guesses, and sometimes so work on the fears of the people as to discover things which appear very strange. A few days ago, a noted Kodânki came to Pommampatti, and while practicing his arts the catechist took him up before a large crowd, as an impostor. He had such confidence in himself that he pledged all his trappings, by which he had converse with his demon, against five rupees, that he could tell what the catechist had tied up in his cloth. He called upon his demon for five hours, somewhat, as the catechist remarked, as the priests of Baal did in Elijah's time. Finally, completely exhausted, he gave an answer and missed the truth. The catechist exposed him, and pledged as he was before the people, and for the moment deprived of their sympathy, he gave up his drum, his beads, his whip, and all the instruments pertaining to his art, and crestfallen, left the place. I trust the catechist will be enabled to introduce the truth into the dark minds of the people,

as well as to expose their errors. He reports the addition of one man to his congregation in a village near Pommampatti, and several inquirers."

NEW CHURCHES AND PASTORS.

In a letter dated July 18, Mr. Rendall writes: "Sabbath before last a church was organized, of thirty members, at Lilukkuvâpatti, Battalagundu station. Three women were received to the church on profession of faith. The members of this church reside in five different villages.

"Last Sabbath a second church was organized in Madura, to meet the wants of the people in the eastern part of the city, and Mr. J. Cornelius was ordained pastor. This makes the fifth pastor ordained this year, within our mission."

Japan Mission.

SEVERAL letters have been received from Mr. Gulick, a few extracts from which will be given. It will be seen that he did not succeed, according to his hopes in obtaining permission to remain at Kioto, but had gone to Osaka, a short distance east of Kobe and Hiogo.

EXPLORATIONS AROUND LAKE BIWA — FRIENDLINESS.

On the 4th of July Mr. Gulick wrote from Kikone ("Fikone, of Colton's map"), perhaps 75 miles northeast from Osaka:—

"Mrs. Gulick and myself, with Master Ollie, are making explorations upon the shores of this beautiful lake, which lies eight miles east of Kioto, and extends about forty-five miles north and south. The basin of the lake supports, within the province of Omi, a population of 670,000, all within the compass of two days' travel. The outlet of the lake is the Yodo, the largest of the rivers of Japan.

"The largest city of this province is Otsu, near the southern point of the lake, about eight miles from Kioto. It has probably a population of from 35,000 to 45,000. The second city in size is Hikone, on the northeastern shore, with a population of 30,000 to 40,000. It is probable that but two or three Europeans have ever been in this city, and never before has a European lady, or child, been seen here. We are objects of great curiosity to the thousands who throng the streets whenever we go out.

"I am doubtless the first missionary who has visited this province since the time of Xavier, and the very first Protestant missionary. Kinder treatment can never be bestowed upon strangers than the good people of every class have lavished upon us. In the hotels at which we have put up we have enjoyed that perfect quiet and seclusion which the inner apartments of a Japanese hotel always afford. In moving through the streets, among the crowds who press around to gain a view of the strangers, nothing but the best of good nature and good manners has been manifested.

"A small steamer runs daily between this city and Otsu. Others of the seven small steamers upon this lake, owned and manned by Japanese, afford daily communication between every important point in the province and the large city of Otsu."

CONSTRAINED TO LEAVE KIOTO.

On the 17th of July he wrote from Osaka, where he went in accordance with a vote of the mission, in case he could not remain at Kioto: "The city of Kioto was opened to foreigners only for the term of the exhibition. I was early informed that I could stay only upon entering into some contract with the government, or into some contract which the government might approve. I had no *desire* to enter into government employ, but was willing to do so, or to teach English gratuitously, if the privilege of remaining in the city might thus be secured. Accordingly a contract for teaching English gratuitously, to a certain company, was presented to me for signature. This would have received the approval of the city council but for the fact that I struck out the clause *prohibiting the mention of Christianity* before signing it. The contract thus amended was rejected by the authorities, and I was directed to leave the city at once.

"Three persons here [at Osaka] attend daily reading of the Scriptures in the Japanese, in which they manifest much inter-

est. Though they are all of my household, still it is a matter for encouragement that even they dare to attend religious exercises. I propose, whenever the door shall open, to return to Kioto, where I have gained many friends and acquaintances."

PROSPECTS AS TO TOLERATION.

"Notwithstanding the disestablishment of Shintooism, I think that the government is yet far from ready to accord religious freedom to its subjects. From time immemorial the government of Japan has been no less a religious than a secular power, the heads of which, for three hundred years, have not unfitly been styled the Spiritual and the Temporal Emperors. If Christianity *must* be the religion of the land, the greatest danger attending the change will be that the government will adopt it. I am informed that notice has been published in the Japanese newspapers of Kioto, that any one is at liberty to translate the Scriptures, but that before printing them the translation must be submitted to the government for its approval. Such a notice is truly significant of a breach in the barrier sought to be maintained against the Bible, but it also shows how government will endeavor to control Christianity, as in the past it has controlled Buddhism."

STATEMENT AND APPEAL FOR MEN.

The following statement, and appeal for more laborers to be sent at once to this field, is dated Kobe, July 30, and signed by all the male members of the Japan mission. It should be considered by young men whom, perhaps, Christ is calling there, and by the churches, as well as by the officers of the Board.

"We are taught to pray the Lord of the harvest that he will send forth more laborers into his harvest. Truly the harvest is plenteous, but the laborers are few. While the missionaries in this field fully realize the plenteousness of the harvest here, and are earnestly offering this petition, are not many at home still saying, 'There are yet four months and then cometh harvest' in Japan.

"Impelled by this thought, we desire to call your attention to a few facts which seem to us clearly to indicate the leadings of the divine providence. We need not enlarge on the many social and political changes which have been taking place in this country during the past thirteen, but more especially during the last *four* years, with regard to which you have been, from time to time, informed. The effect of these great changes, in rooting out that spirit of conservatism which has ruled this land so long, as well as the many prejudices of which it has been the parent, you can easily imagine.

"Not less remarkable to interested spectators have been the religious changes Although Shintooism is the religion which connects itself with the early traditions of the country, yet for centuries previous to the overthrow of the Tycoon, Buddhism held almost undisputed sway over the hearts of the masses. After the overthrow of the Tycoon, the Mikado's government sought by every means to strengthen itself by reviving Shintooism, with all its traditions relating to the divine origin of both prince and people, and the right of the former, by virtue of his more direct descent and purer blood, to the worship as well as the allegiance of his subjects.

"This resolution manifested itself in the revival of the persecuting spirit which had slumbered long; the deportation of the four thousand Christians from Nagasaki; the efforts to destroy the influence of Buddhism, by forbidding the building or repairing of temples and the receiving of students to the priesthood without special permission from the government, and the withdrawal of the revenues enjoyed for centuries.

"But during the past four years the influence of Christian civilization and its accompanying science, — an influence far more powerful than that of princes, — has been weakening the faith of multitudes in Shintooism, as well as Buddhism. Thus forced to confess not merely the strength of the rival, Buddhism, but the weakness of its own Shintooism, the government, in a proclamation issued on the 30th of April, formally abolished that department of state which has had the care of the Shintoo or State religion. Henceforth all matters

pertaining to religion are relegated to a sub-department. Shintooism and Buddhism seem to be placed on an equality.

"We find encouragement in the manifest cordiality with which we have been received in our recent visits to Kioto, in the pleasant interviews we have had with those in authority who knew us to be teachers of Christianity, but more especially in the friendly attention shown to one of our number in his prolonged stay. And though compelled, while the question of the opening of the city to foreigners is being decided, to relinquish the field, we cannot but feel that the way has been prepared for its permanent occupation at an early day.

"Further, we are encouraged by the degree of freedom recently enjoyed by us in our intercourse with the people, and the right, conceded to us on all hands, to converse freely with all comers on religious subjects.

"There is still another fact which we are sure has rejoiced your heart not less than ours — the formation of a native church in Yokohama, in connection with the mission of the Reformed Church. It consists of seventeen members who, with a still larger number, meet daily for prayer and the study of the Bible. So far, though meeting publicly, they have enjoyed immunity from persecution. This, taken in connection with the recent return of the Roman Catholic Christians arrested six months ago near Nagasaki, seems to show that the day for persecution has already passed.

"In the permission so readily granted in several instances to teachers in government employ, to speak freely about Christianity to their pupils, and in the appointment of one who is known to be a representative and a teacher of the Christian religion as the Superintendent of Education in Japan, with power to engage his assistants, without any restriction whatsoever, we see further proof of the increasing liberality of this government.

"Besides these facts, bearing directly upon the question of religious toleration, we would point to the rapid increase of the means of communication between the different parts of this country; the establishment of inland post-office facilities, which, after considerable experience, we find to be at once trustworthy, prompt, and inexpensive; the connection of Osaka and Kobe with Kioto, by a telegraph which is soon to be extended to Yedo, in one direction, and to Nagasaki in the other; and the use of steam navigation on the inland lakes and rivers. All these are likely to prove hardly less serviceable to the missionary than to the merchant.

"And not as least, in this brief review, should be noticed the readiness of this people in the art of printing, and in imparting and receiving information by means of the printed page, as shown by the many primers and other books for the study of the English language, translated and printed by the Japanese themselves.

"This summary may serve to indicate the greatness of the changes which are taking place in this great nation, and which are following one another in a succession so rapid as to be unexampled in the history of the world.

"And now, may we not expect that this people, as soon as the opposition of government is withdrawn, will be just as anxious to have the new religion as they now are to have every foreign art or practice. Indeed, all the signs of the times point to just such a rapid turning here; and the missionaries, together with many of the educated Japanese, expect it. It is the universal feeling, so far as we know, among the workers on the ground, that we may wake up any morning and find every obstacle removed, and 30,000,000 of people ready, yea, eager and clamorous for the gospel. If Christian teachers are not here, ready to meet this demand, these minds must grasp something else, for a *change* there must be; and it rests in great part with Christians in America to say whether this change shall be from Buddhism to infidelity, or from Buddhism to Christianity; and a very short time will decide the question.

"Let us lock at the southern half of Niphon — the field you desire your missionaries to hold and evangelize. It is the most thickly settled part of the empire, with a population of from ten to fifteen millions. If we are to save this field

for Christ, if we are even to make a fair beginning, we need twenty good men as soon as they can be secured, for it seems certain that they will be needed long before they can be secured.

"We need more men at once to put into the great commercial center of Osaka, with its 500,000 souls. Kioto, with its 300,000 people, has asked the central government that it may be opened to the world — a request which all expect will be granted on the return of the Embassy, if not sooner. For the work in this important field, then, together with that of the Lake Biwa basin and the Yodo valley, we need a large and efficient force.

"It is reported, also, that Toba, another port on the southern shore of this island, will soon be opened, and we need men for a station there. In fact, we expect that all these millions in Southern Japan will be accessible long before the requisite men could be well prepared for the work, were they here to-day."

Mission to Spain.

SANTANDER.

THE Herald for October announced that Mr. William H. Gulick, after careful exploration of the field, had decided upon Santander, in Northern Spain, as the place at which it seemed best for him to locate for the prosecution of his missionary work. He wrote from there August 22d: —

"Santander is situated on the southeastern side of a peninsula that incloses a bay about four miles long and one and a half to three miles wide. It lies chiefly at the base of the hill, the older portion climbing up the hillside in irregular, roughly paved streets, and old, rough-looking houses, swarming with a dense population. The newer portion stretches along the water side, which is faced with a solid front of stone, as straight as an arrow, for almost half a mile. This is the *Muelle*, or wharf, along which small steamers, schooners, sloops, barges, and boats lie moored. From the Muelle there is a beautiful view of the bay, its shipping, and the hills on the further side of the bay. Walking back from the town for about fifteen minutes, over the low promontory, the Bay of Biscay suddenly comes into view, with the wild Cantabrian coast, washed and worn into cliffs and caves.

"The climate is different from any other that we have yet experienced. The moisture brought by the winds from the Bay of Biscay is condensed on the mountains of the coast range, and often hangs over the country in heavy clouds. Frequently it looks as if a storm was gathering, when, the wind changing, the clouds disappear, and the sun shines from a clear sky. During the first two weeks of this month, while they have been burned in Madrid with an almost unendurable heat, we have not suffered in the least from it; and now it is so cool that we are returning to our winter clothing. We are told that though the winter months are rainy, the climate is healthful the year round.

"We are glad at the thought that we have reached the spot that in all probability is to be our place of work, and our home. We are glad that its natural surroundings are so pleasant, for, though it is not essential to our efficiency or happiness, it is a gain if the eye is pleased with these objects. But we know that when the mind becomes occupied with its higher duties, any characteristics that are not agreeable, of the immediate town or city, are in large measure lost sight of. We expect to love our new home, and to be happy in our work in it. You will be interested to know that there has been no trouble from the Carlists in this province, and that their movements have excited less attention here, apparently, than in any other place that we have visited.

"Santander has about 35,000 inhabitants, and is the most populous of the coast cities, unless it may be the Basque city of Bilbao. Bilbao, in its thrift and commercial importance, is unquestionably more attractive than Santander, and presents a very desirable field, one that it may be well to occupy soon, but it has the drawback of its language."

WOMAN'S WORK.

LETTER FROM MRS. TAYLOR, OF MANDAPASALAI.

SINCE the death of Mr. Taylor, of the Madura mission, in February, 1871, his widow and her daughter have remained at the station which he had occupied for many years, and to which there has been no other ordained missionary to go, faithfully and earnestly laboring to sustain and carry forward the Christian work there. Mrs. Taylor wrote in June last, as follows: —

"You seem to think our remaining at the station may not be a very satisfactory arrangement. It is not, and it would be much better to put a missionary and his family here, which I trust you will soon be able to do. Whenever this is done, I shall be ready to return to my children and friends in America. But as long as there is no one else to come here, and every missionary in this mission has double work on his hands; and as long as the mission thinks it best for the cause that we remain here; so long, God giving us life and health, and your Committee giving us sufferance, we hope to remain and do what we can.

"A short time before my going to the mountains, I visited Kannirasapuram, a village near the seashore, about twenty-five miles from here, remaining there three days. The Christians there were in deep affliction from the death of a very promising young man, son of the principal man of their little congregation. They had also suffered much annoyance from their heathen neighbors, and they seemed much comforted and strengthened by my coming. The visit of a missionary would have been much better, but Mr. Herrick having his own large field to care for in addition to the superintendence of this, had not been able to find time for touring here. During each of the three days I spent there I held a meeting, professedly for the women and children, though constrained to allow the presence of some of the men, whose anxiety to attend overcame my scruples. Many also called at my tent, and I improved the opportunities thus afforded for reading and conversation. On my return home I stopped a few hours at Sevalpetty, where a large and attentive audience of heathen women and children, and some men also, awaited me. After reading and talking to them till weary, I retreated into the church and received calls from the Christian people.

"Since the beginning of the year I have also visited two or three villages nearer home, and hope to be able to do more of this kind of work. During my absence on such excursions my daughter remains at home to attend to her school, but improves opportunities when I am at home to go out to some village and spend a Saturday, when she is not needed in school.

"When I think of all the work waiting to be done, and of the very small portion of it which we can even attempt to do, I long for the ability to lay the picture before Christians in America, in something like its true colors.

"Eighteen months ago there were five of us here, with our hands full of work, which was constantly expanding and becoming more pressing. Will this station again be supplied with needed laborers, or will the tender springing plants be left to die for lack of care?"

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

SEPTEMBER, 1872.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Harpswell Centre. Ladies of Cong'l church and society, by Mrs. E. P. Morse,	$5 00	
Whiting Aux. Mrs. L. A. Lincoln, Treasurer,	10 00	--$15 00

NEW HAMPSHIRE.

Portsmouth. North Cong. ch. auxiliary, Mrs. E. P. Kimball, Secretary,		30 00

VERMONT.

Castleton. Cong. ch. s. s., to support three pupils in Miss Fritcher's school, at Marsovan, and for general expenses,	130 00	
St. Albans. Mrs. A. M. Plant,	5 00	
Union Village. Mrs. John Lord,	1 00	—136 00
Burlington. Two ladies, by Mrs. N. G. Clark, for Home building fund, $100.		

MASSACHUSETTS.

Auburndale. Eddie, Arthur, and Lizzie's missionary money,	2 00	
Brookline. Three sisters, to const. Miss Lucy Proctor, of Boston, life-member on her 93d birth-day,	25 00	

Beverly. Estate of Mrs. Rebecca Grose, by George Grose, Esq. 10 00
Bradford. Cong'l church and society, by N. Hatch, Treasurer, 20 00
Boston. Old South, Baldwin Fund interest, add'l, $330; "L. F. B.," monthly remittance towards salary of missionary, $30; *Union* church, Mrs. A. D. Webber, $25, to const. Mrs. Henry V. Edmond, of Norwich, Conn., L. M.; Miss M. S. Webber, $10; 395 00
Cambridgeport. Pilgrim ch., Mrs. Merriam's annual subscription, 1 00
Chelsea. Central ch., add'l, Mrs. J. Q. Gilmore, 6 00
Falmouth. "A Friend," to const. Mrs. Rebecca L. Swift, of Unionville, N. Y., and Mrs. Abba L. Webster, of Binghampton, N. York, L. M's, 50 00
Holliston Aux. Mrs. Fred F. Fisk, Secretary, balance for support of two pupils at Ahmednuggur, 25 00
Lancaster. Cong. ch., Ladies' Benevolent Society, 10 00
Lee Aux. Add'l, by Mrs. J. L. Kilbon, Treasurer, with contributions of last month, $100 of wh. by Mrs. Mary S. Garfield, to const. life-members herself and her three daughters, namely, Mrs. Lucy A. Thatcher, Miss Emma S. Garfield, and Miss Fannie M. Garfield; balance by Society, and to const. Mrs. Clara M. Barnes, Mrs. Francis E. Bassett, Miss Artie M. Bradley, Mrs. Martha Gale, Mrs. A. Jeannette Kilbon, L. M's; 1 50
Maynard. Ladies' Benev. Society, Mrs. Asahel Balcom, Treasurer, 10 00
Monson Aux. Mrs. N. M. Field, Tr. of wh. $25 by Mrs. A. W. Porter, to const. herself L. M. 77 00
Taunton, East. Ladies of Cong. ch. 7 00
Thorndike Village. E. G. Learned, 5 00
Uxbridge Aux. Mrs. Lorin B. Taft, Treasurer: $25 of wh. to const. Mrs. Willard Judson, L. M. 40 50
Worcester. Mrs. David Whitcomb, $100; Mr. Pomeroy Knowlton, $6; 106 00
Williamstown. "A Friend," 3 00—794 00

CONNECTICUT.

Colchester Aux. Mrs. J. B. Wheeler, Treasurer: Mrs. M. A. Hyde, $4.50; Mrs. Almira Russell Peters, a poor colored woman, $1; 5 50
Hartford. "O. M. A.," by Mrs. Olmsted, 5 00
Norwich. 2d Cong. ch. auxiliary, Mrs. Dr. Bond, President, Mrs. M. M. G. Dana, Vice-President, Mrs. Edw. B. Huntington, Secretary, Mrs. George D. Coit, Treasurer: of contribution, $50, by Mrs. Gen. Williams, to const. Mrs. Edward Strong and Miss Harriet W. Strong, L. M's, 158 25
South Windsor. "A Friend," to const. Mrs. Lucinda Willey L. M. 25 00—193 75

CANADA.

Sherbrooke, Quebec. A birth-day present from her husband and family, to const. Mrs. Archibald Duff L. M. 25 00

OHIO.

Youngstown. Woman's Miss'y Society, Mrs. P. T. Caldwell, Treasurer, the same being quarterly contribution, 18 00

MICHIGAN.

Canandaigua. Woman's Miss'y Society, by Mrs. Van Antwerp, 4 25

Subscriptions and donations, $1,216 00
Home Building Fund, 100 00
Quarterlies, "Life and Light," 133 25
" "Echoes," 7 60

Total for month, $1,456 85

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

SEPTEMBER, 1872.

Mrs. Francis Bradley, *Treasurer.*

OHIO.

Elyria. Woman's Miss'y Asso'n, to be applied to the salary of Miss Maltbie, of Samokov, by Mrs. George H. Ely, $55 87
Marietta. 4th Pres. s. s., for the support of a pupil in the school at Samokov; by Mrs. Alice A. Beach; 30 00
Oberlin. Woman's Miss'y Society, for the support of Mrs. Mumford, of Samokov, and to const. Mrs. Henrietta Vance, Mrs. Chloe C. Wheat, and Miss Helen G. Martin, L. M's; Miss Emily E. Peck, Treasurer; 75 00-$160 87

MICHIGAN.

Grand Blanc. Woman's Miss'y Society, Miss Mary Smith, Treasurer, 11 00
Romeo. Woman's Miss'y Society, for the support of a pupil in Miss Porter's school, at Pekin, $25, of wh. constitutes Mrs. H. O. Ladd L. M.; Mrs. A. M. Grover, Secretary; 50 00—61 00

ILLINOIS.

Amboy. Woman's Miss'y Society, $16.30, s. s. $15.70, for the support of two pupils in Samokov; Mrs. W. B. Andrus, Treasurer; 32 00
Champaign. Woman's Miss'y Society, to be applied to the support of a pupil in Samokov; Mrs. B. W. Plank, Treasurer; 10 00
Chicago. Leavitt st. ch., Woman's Miss'y Society, $50; New England ch. (M. E. B.), for expenses of delegate to the meeting of the A. B. C. F. M., $50; 100 00
Dover. Woman's Miss'y Society, Mrs. O. F. Curtiss, Treasurer, 20 00
Evanston. Woman's Miss'y Society, to be applied to the salary of Miss Porter, of Peking; Miss Minnie White, Treasurer; 64 05
Jacksonville. Woman's Miss'y Society, for the support of Miss Evans, of North China; by Mrs. H. R. Sturtevant; 81 75
Oak Park. Mrs. Blackmer's Infant Class $4.04; Proceeds of Children's Fair, $31.76; to const. Miss Alice E. Moore L. M., and to be applied for the support of a pupil in Samokov; Miss Alice E. Moore, Secretary; 35 80
Waverly. Woman's Miss'y Society, for support of Miss Evans; Miss Julia Sackett, Secretary, 50 00—393 60

IOWA.

Keokuk. Mrs. R. A. Wesson, 10 00
Polk City. Woman's Miss'y Society, Mrs. C. W. Rogers, Secretary, 5 50
Waseoja. E. R. S., 10 00—25 50

WISCONSIN.

Oakfield. Woman's Miss'y Society, Mrs. E. Large, Treasurer, 10 00
Ripon. Woman's Miss'y Society, to const. Mrs. Susan F. Hopkins, L. M. 25 00—35 00

MISSOURI.

Kidder. Woman's Miss'y Society, Miss Hattie E. Temple, Treasurer, 5 00

$680 97

MISCELLANY.

SANDWICH ISLANDS.

LETTER FROM MR. COAN.

Mr. Coan wrote from Hilo, on the 6th of July last, and as he rightly supposes that many Christian friends, who so kindly welcomed him and his wife on their recent visit to the United States, and many others also, will be glad to hear of their present state, a part of the letter will be given here.

"How I would delight to see you in our emerald bower at Hilo, and spend hours in talking with you about '*The Field*' *and the fruits.* 'The people who sat in darkness have seen a great light,' and the waiting isles are rejoicing in God's love, and in new visions of life through Christ Jesus.

"We would rejoice to have you look upon the wonders of grace in raising this ruined people to their present state among the redeemed races of men. Turning away from the enchanting beauties, the marvelous sublimities, and the awful grandeurs of nature, to view the wonders of love and power in the resurrection of a dead nation, and in the regeneration of many souls, you exclaim with us, 'What hath God wrought?'

"But, as in the physical so in the spiritual creation, the Lord's work is not finished in a day, though that day be a thousand years, or a cycle. To eliminate the evil, and to bring out and foster the good in these churches; to discover and to cultivate the lineaments of an adorable Saviour in our people, until they are changed into his likeness and exhibit his image, is an immeasurably greater work than to preach repentance and remission of sins in the name of Jesus to gazing heathen. 'And who is sufficient for these things?'

"Our churches are now passing through a most important and critical period. Novelty and romance have passed. The gospel clarion, which once waked a nation of rude, naked savages, has become a familiar sound, and ceases to arouse the multitudes. The world, with its ten thousand witcheries and false blandishments, comes to the front, and asks a parley and an armistice. The parley often ends in the cessation of hostilities, the church and the world join hands, and, in a little, it becomes difficult to distinguish between the friends and the foes of our great Captain. '*Ease in Zion*' becomes the state of the church. Worldliness and pleasures abound — few sigh and cry for sin. Zion does not travail, sinners are not born again, and Christians do not grow in grace, do not go on to perfection.

"Such is, in part, the history of Christianity in our world, and such, to too great an extent, is the present state of our Hawaiian churches, as seen in the reports of a large portion of our pastors at the late meeting of our General Association, in June. "Still there are rifts in the cloud, and light shines through. The contributions for religious purposes, the past year, have not, I think, been surpassed; yet conversions have been few, and attendance on public worship has been sadly neglected in many parts of the islands. The Hilo congregation has been well sustained, and our monthly concert collections have averaged more than one hundred dollars a month. Twenty-six new members have been added to this church on profession of faith, and the cases of defection have been few.

"For some months after our return from the United States Mrs. C. improved in strength. At length, however, her health declined again, and she is now so feeble as to be unable to read, except short passages, or to hear continuous reading, or engage in protracted conversation; and she has about ceased to use her pen, even to write to our children. She is pluming her wings for an upward flight, and we think she already sees 'the shining shore,' and the 'sweet fields beyond the swelling flood.' Our daughter, Hattie, is carefully and tenderly watching with us and leading her peerless mother down the western hills, not to 'Jordan's *stormy* banks,' but to the peaceful margin of 'the river of life,' where the redeemed wash their robes, and pass over to the 'happy land,' *not* 'far away.'"

STILL ANOTHER VALUABLE DONATION.

Rev. Dr. Cowles has sent to the Missionary House, for distribution among the missionaries of the Board, one hundred and twenty-five copies each of his "Commentaries on the Psalms" and the "Revelation to John."

These volumes exhibit the same excellencies that have characterized the other volumes from the same pen — the reverent spirit, the patient investigation, and results that, without affectation of great learning, are eminently satisfactory to the humble, believing spirit. The Psalms are studied as the utterance of pious emotion, in view of the peculiar wants and circumstances of the writers. They were not *made*, but were, rather, the spontaneous outflow of genuine religious sentiment. The object of the commentator is, therefore, to reproduce the occasion and the circumstances attending the origin of each.

A similar purpose is manifest in the "Notes on the Revelation," though perhaps there will be less of agreement with the conclusions of the author.

ARRIVAL.

Misses Powers and Washburn, who sailed from Boston August 27, reached Constantinople October 15.

DEPARTURES.

Miss E. A. Claghorn, from North Evans, N. Y., and Miss Jennie G. Evans, from Brooklyn, N. Y., sailed from San Francisco October 1, for China, Miss Claghorn to join the Foochow mission, and Miss Evans the mission to North China.

The following persons sailed from New York October 5: Rev. George D. Marsh, from Grinnell, Iowa, educated at Iowa College and Chicago Theological Seminary, Rev. J. W. Baird, from Osceola, Iowa, educated at Beloit College and Chicago Seminary, Rev. J. Henry House, from Painesville, Ohio, educated at Western Reserve College and Union Seminary, and Mrs. Addie S. (Beers) House, to join the European Turkey mission; Miss Charlotte L. Noyes, from Binghamton, N. Y., probably to join the Central Turkey mission; Rev. Edwin A. Adams, educated at Amherst College and Union and Andover Seminaries, and recently pastor at North Manchester, Conn., Mrs. Caroline A. (Plimpton) Adams, Rev. Albert W. Clark, educated at the University of Vermont and at Union and Hartford Seminaries, and recently pastor at Gilead, Conn., and Mrs. Nellie M. (Spencer) Clark, to join the mission to Austria.

Rev. J. L. Stephens and Rev. David Watkins, of California, graduates of the Pacific Theological Seminary, and Mrs. Edna M. Watkins, left California early in October, to commence a mission in Northern Mexico.

DEATHS.

At Middlebury, Vt., October 10, Rev. Daniel Ladd, missionary of the American Board, first on the island of Cyprus, then at Broosa, Constantinople, and Smyrna, in active service from 1856 to 1867, when he returned to the United States.

In North Carver, Mass., October 13, Judith Leavenworth, daughter of Rev. William W. Livingston, recently of Sivas, Western Turkey mission, aged 4 months.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.
- Gorham, Cong. ch. and so., add'l, 1 00
- Oak Hill, Bible-class, 14 00
- Portland, State st. ch. and so. 185; Warren st. ch. and so. 85; 270 00
- Standish, Cong. ch. and so. 13 00—298 00

Hancock county.
- Bucksport, Elm st. Cong. ch. and so., to const. Rev. William Forsyth, H. M. 50 00

Kennebec county.
Hallowell, Cong. ch. and so., to constitute Mrs. SARAH S. SANBORN, H. M. 101 29
Lincoln and Sagadahoc counties.
Edgecomb, Cong. ch. and so. 23 00
Phipsburg, Cong. ch. and so. 8 50
Topsham, Cong. ch. and so. 22 00
Wiscasset, Cong. ch. and so. 23 72—77 22
Oxford county.
Norway Village, Cong. ch. and so. 15 25
Rumford, Cong. ch. and so. 7 50
Sumner, Cong. ch. and so., add'l, 1 00—23 75
Piscataquis county.
Garland, Cong. ch. and so. 6 10
Monson, Rev. R. W. Emerson, 20 00—26 10
Somerset county.
Norridgewock, Cong. ch. and so. 60 00
Skowhegan, Cong. ch. and so. 3 00—63 00
Union Conf. of Ch's.
Fryeburg, Cong. ch. and so. 44 00
Lovell Centre, Cong. ch. and so. 23 00
North Bridgeton, Cong. ch. and so. m. c. 4 00
Waterford, Mrs. Susan Haskell, 5 00—76 00
Waldo county.
Belfast, 1st Cong. ch. and so. 10 00
Sandy Point, Cong. ch. and so. 25 10
Searsport, 1st Cong. ch. and so. 20.30; 2d Cong. ch. and so. 9.90; 30 20—65 30
Washington county.
Machias, Centre st. Cong. ch. and so. 53.50; a friend, 10; 63 50
York county.
Acton, Cong. ch. and so. 11 79
855 95

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Dublin, Cong. ch. and so. 8 40
Walpole, Cong. ch. and so. 65 92—74 32
Grafton county.
Plymouth, Cong. ch. and so. m. c. 9 10
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Hollis, Cong. ch. and so. 7 50
Manchester, Franklin st. Cong. ch. and so. 241 64; a friend, 25; 266 64
Mason, Cong. ch. and so. 32 00—306 14
Merrimac co. Aux. Soc.
Andover, Cong. ch. and so. 22 20
Boscawen, Cong. ch. and so. 41 96
Pittsfield, Cong. ch. and so. 19 48
Wilmot, a few members of Cong. ch. 4 25—87 89
Rockingham county.
Epping, Cong ch. and so. 39 61
Hampton, Cong. ch. and so. m. c., April to September, 53 77
North Hampton, Cong. ch. and so. 13 50
Raymond, Cong. ch. and so. 34 00—140 88
Strafford county.
Gilmanton, Central Cong. ch. and so. m. c. 35 00
Tamworth, Cong. ch. and so. 38 00—73 00
691 33

VERMONT.

Addison county.
New Haven, Cong. ch. and so. 53 15
Bennington county.
Bennington, 2d Cong. ch. and so., add'l, 7 00
Dorset, Cong. ch. and so., add'l, 3 00—10 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
St. Johnsbury, South Cong. ch. and so., add'l, 11 25
Chittenden county.
Burlington, 1st Calv. Cong. ch. and so. m. c. 35 67
Jericho Centre, Cong. ch. and so. 50 00—85 67
Franklin co. Aux. Soc. C. B. Swift, Tr.
Fairfield, Cong. ch. and so. 15; Mrs. Sarah H. Northrop, to const. her daughter, Mrs. CHARLOTTE L. DEMING, H. M., 100; 115 00
Lamoille county.
Cambridge, Mrs. Nancy Howe, 25
Orange county.
Randolph, Cong. ch. and so. 15 00
Orleans co Conf. of Ch's. Rev. A. R. Gray, Tr.
Barton, Cong. ch. and so. 33 00
North Craftsbury, Cong. ch. and s. s. 54 00—87 00
Rutland co. James Barrett, Agent.
Fair Haven, Levi Reed, 2 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Grafton, Cong. ch. and so. 26 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Hartford, Mrs. Ballard, 1 00
406 82

Legacies. — Peacham, Bennet Gould, by Henry Walker, Ex'r, 100 00
Sheldon, Mrs. Sally Wooster, add'l, 206 14
West Rutland, Joshua Pratt, by Lorenzo Sheldon, Ex'r, 500 00—806 14
1,212 96

MASSACHUSETTS.

Barnstable county.
South Wellfleet, Cong. ch. and so. m. c. 10 00
Berkshire county.
Lee, Cong. ch. and so. 492 30
Pittsfield, South Cong. ch. and so., to const. Rev. THOMAS CROWTHER, H. M. 100 00
Sheffield, Cong. ch. and so., add'l, to const. Rev. MASON NOBLE, Jr., H. M. 50 44
West Stockbridge Centre, Cong. ch. and so. 14 60—657 34
Boston and vicinity.
Boston, of wh. from Mrs. A. D. Webber, 25; Miss M. S. Webber, 10; A. W. and L. C., 3; Father and mother, 2; Laborer, 1; 320 87
Chelsea, Central Cong. ch. and so. m. c., August and September, 41.74; Winn. Cong. ch. and so. m. c. 26; 67 74—388 61
Bristol county.
Norton, Trin. Cong. ch. and so. 70 10
Brookfield Asso'n. William Hyde, Tr.
Gilbertville, Cong. ch. and so. 6 18
North Brookfield, Friends in Cong'l Society, 31 10—37 28
Essex co. North Conf. of Ch's. William Thurston, Tr.
Georgetown, Ortho. Memorial Cong. ch. and so. 40 06
Newburyport, Prospect st. ch. and so. 137 18—177 24
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. m. c. 9.20; F. W. Choate, to const. Mrs. B. S. GATES, Marietta, Ohio, H. M. 100; 109 20
Gloucester, Evan. Cong. ch. and so., to const. Miss MARIA R. BABSON, Gloucester, and Miss ABBY B. BROWN, West Newton, H. M. 255 75
Lynn, Central Cong. ch. and so., coll. 86.60, m. c. 30, to const. Rev. A. H. CURRIER, H. M., 116.60; Chestnut st. Cong. ch. and so. 10.63; 127 23
Manchester, Cong. ch. and so., coll. 192.60, m. c. 38; 230 60
Middleton, Cong. ch. and so. m. c. 20 00
North Beverly, Rev. E. W. Harrington, 25 00
Salem, a deceased friend, 75 00
Topsfield, Cong. ch. and so. 135 50—978 28
Franklin co. Aux. Soc. William B. Washburn, Tr.
Bernardston, Cong. ch. and so. 18 53
Charlemont, Cong. ch. and so. 8 00
Coleraine, Rev. D. A. Strong, 5; Miss Rebecca Allen, 2.50; 7 50
Deerfield, Cong. ch. and so. 25 00
Erving, Cong. ch. and so. 5 00
East Hawley, Cong. ch. and so. 11 44
Greenfield, 2d Cong. ch. and so. 22 91
Northfield, Trin. Cong. ch. and so. 43 16
Shelburne Falls, Cong. ch. and so. 40 50

South Deerfield, Cong. ch. and so. 27 40
Sunderland, Cong. ch. and so., with previous dona., to const. JAMES M. ARMSTRONG and BENJAMIN C. DARLING, H. M. 28 25
Warwick, Cong. ch. and so. 41 00—278 69
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 47 38
East Longmeadow, Cong. ch. and so. 7 00
Holyoke, 2d Cong. ch. and so. 72 88
Palmer, 2d Cong. ch. and so. 8 19
Springfield, North Cong. ch. and so. 121 30
West Granville, Cong. ch. and so. 11 00
West Springfield, Park church, 16 30—284 05
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, L. Sweetser, with previous dona's, to const. DWIGHT G. CUTLER, H. M. 50 00
Cummington, Village Cong. ch. and so. 17 59
East Amherst, Cong. ch. and so. 27 00
Greenwich, Cong. ch. and so. 105 00
Hadley, Russell Cong. ch. and so. m. c. 18 21
Northampton, 1st Cong. ch. and so. 172 51
South Hadley Falls, Cong. ch. and so. 82 65
472 96
Deduct, paid for printing receipts, 4 00
—— —468 96

Middlesex county.
Cambridge, Shepard Cong. ch. and so. 13; A. E. Hildreth, 100; 118 00
Concord, Cong. ch. and so. 11 53
East Somerville, Cong. ch. and so. m. c. 24 42
Lowell, High st. Cong. ch. and so. 136 57
Natick, M. A. Stevens, 5 00
Newton, N., 1,192 50—1,488 02
Middlesex Union.
Townsend, Ortho. Cong. ch, and so. 41 40
Norfolk county.
Braintree, Ladies' Palestine Miss'y Society, 1st Parish, 84 00
Holbrook, Winthrop Cong. ch. and so. 82 39
Hyde Park, 1st Cong. ch. and so. m. c. 66 27
Jamaica Plain, Central Cong. ch. and so. 18 50
West Roxbury, South Evan. Cong. ch. and so. m. c. 25 60
Wrentham, Cong. ch. and so. m. c. 4 00—280 76
Old Colony Auxiliary.
Rochester, Cong. ch. and so. 66 35
South Dartmouth, Cong. ch. and so. m. c. 5 00——71 35
Plymouth county.
North Middleboro, Cong. ch. and so. 74 30
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Ashburnham, 1st Cong. ch. and so., add'l, 5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Central Cong. ch. and so. m c. 176.44; Union Cong. ch. and so. m. c. 117 99; Plymouth Cong. ch. and so. 101.10; 395 53
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Millbury, 2d Cong. ch. and so. 188 18
——, "Massachusetts, P. M.," 700 00
6,595 09

Legacies. — Beverly, Mrs. Rebecca Groce, by George Groce, Ex'r, 10 00
Marblehead, Miss E G. Devereux, by J. P. Turner, Ex'r, 100 00
Whitinsville, E. W. Fletcher, by P. Whitin, C. P. Whitin, and C. T. Chapin, Ex'rs, 300 00
Worcester, Mrs. Rebecca Putnam, by C. M. Lamson, 25 00——435 00
7,030 09

RHODE ISLAND.
Peacedale, Cong. ch. and so., to const. Rev. GEORGE W. FISHER, H. M. 50 00
Providence, Elmwood Cong. ch. and so. 53 53—103 53

CONNECTICUT.
Fairfield county.
Danbury, 1st Cong. ch. and so. 61 00
South Norwalk, Cong. ch. and so., to const. EDWARD BEARD, H. M. 100 00
Trumbull, Cong. ch. and so. 22 50—183 50
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 38 35
Collinsville, Cong. ch. and so. m. c. 63 30
East Windsor, Cong. ch. and so. 55 00
Hartford, Park Cong ch. and so. 280.67; Wethersfield Avenue Cong. ch. and so. 69.02; 4th Cong. ch. and so. 38.35; Rev. George E. Sanborne, 25; 413 04
Suffield, Ladies' Foreign Miss'y Society, annual coll. 75 00
West Hartford, Charles Boswell, to const. LILLIE M. BOSWELL, H. M. 100 00
Wethersfield, Cong. ch. and so. 100 00
Windsor, Cong. ch. and so. 77 00
West Avon, Dwight Humphrey, a thank-offering, 10 00—931 69
Litchfield county. G. C. Woodruff, Tr.
Washington, William Black, 10; Mrs. Justus Parker, deceased, 2; 12 00
Watertown, John De Forest, 100 00—112 00
Middlesex county. John Marvin, Tr.
Essex, 1st Cong. ch. and so., to const. Rev. H. W. TELLER, H. M. 60 00
Middletown, Jacob F. Huber, for Madura, 1 00 61 00
New Haven county. F. T. Jarman, Agent.
New Haven, Miss Lucy Starr, 20 00
West Haven, Cong. ch. and so. 32 12—52 12
New London county. C. Butler and L. A. Hyde, Trs.
Greenville, Cong. ch. and so., to const. F. W. CAREY, H. M. 118 00
Lebanon, 1st Cong. ch. and so. 70 01
Mohegan, Cong. ch. and so. m. c. 21 60
New London, Two ladies of 1st ch. 100 00
Norwich, 1st Cong. ch. and so. m. c., August and September, 25.89; 2d Cong. ch. and so. m. c. 7.58; Broadway Cong. ch. and so. m. c. 10.40; 43 87—353 48
Tolland county. E. C. Chapman, Tr.
South Coventry, 1st Cong. ch. and so. 58 00
Talcottville, Cong. ch. and so. 300 00
West Stafford, Cong. ch. and so. 16.25; Rev. Ira Pettibone, 10; 26 25—384 25
Windham county. Rev. H. F. Hyde, Tr.
Westford, Cong. ch. and so., add'l, 5 00
2,083 04

Legacies. — New Britain, Mrs. Melissa Judd, by Levi S. Wells, Ex'r, 528 48
2,611 52

NEW YORK.
Bainbridge, Cong. ch. and so. 12 00
Danby, Cong. ch. and so. 10 00
Harpersfield, Mrs. Margaret Boies, 25 00
Livonia, 1st Pres. ch. and so. m. c. 27 82
Mlaone, Cong. ch. and so. 60 25
New York, William C. Hunter, M. D., 19 00
Saratoga Springs, 1st Cong. ch. and so. 100 00
Success, Coug. ch. and so. 21 00
Union Centre, Friend of Missions, 1 00
Whitney's Point, Cong. ch. and so. 14 40—290 47

PENNSYLVANIA.
Brownsville, Com. on Missions of Pennsylvania Synod, Cumberland Pres. church, 200 00
Germantown, Miss T. Bayard, 25 00—225 00

Legacies. — Philadelphia, Mrs. Mary B. Mitchell, by Miss Mary Mitchell, 50 00
275 00

VIRGINIA.
Herndon, Cong. ch. and so. m. c. 1 14

TEXAS.

San Antonio, S. M. Newton, 1 50

OHIO.

Belpre, Cong. ch. and so. 15 08
Cleveland, Memorial Pres. ch. 40; Rev. H. C. Hayden, 10; 50 00
Four Corners, 1st Cong. ch. and so. 3 45
Milan, Pres. church, 85 00—153 53

Legacies. — Columbus, D. T. Woodbury, by J. J. Ferson, Ex'r, 48 00

201 53

INDIANA.

Stockwell, Miss L. M. Newcomb, to const. Miss CATHARINE S. SLATE, *Bernardston*, Mass., H. M. 100 00

ILLINOIS.

Amboy, Cong. ch. and so., add'l, 2 00
Bloomington, Four sisters, 14 00
Chicago, Nathaniel Norton, 50 00
Galesburg, H. Hitchcock, 50 00
Galva, Cong. ch. and so., add'l, 5 00
Geneseo, 1st Cong. ch. and so. 50 00
Glencoe, Cong. ch. and so. m. c. 13 09
Kaneville, Almira Carey, 2 00
La Harpe, Cong. ch. and so. 5 50
Peoria, Main st. Cong. ch. and so. 100 00
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Trenton, Charles Tiebout, 5 00—306 59

MICHIGAN.

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Clio, Cong. ch. and so. 13 35
Lansing, Cong. ch. and so., with prev. contribution, to const. C. B. STEBBINS, H. M. 45 00
Pinckney, Cong. ch. and so. 10 00—73 35

MISSOURI.

Brookfield, Cong. ch. and so. 7 25
Lamar, Cong. ch. and so. 5 00—12 25

IOWA.

Bloomfield, Cong. ch., Amos Steckal, 3 00
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Lansing, Cong. ch. and so. 5 40
Manchester, Cong. ch. and so. (of wh. from Rev. E. R. Stiles 4), 20 00
New Liberty, Cong. ch. and so. 2 30
Oskaloosa, Cong. ch. and so. 41 20
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Wittemburg, Cong. ch. and so. 19 00—100 90

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Madison, Cong. ch. and so. 36 05
Mazomanie, Cong. ch. and so. 16 00
Potosi, Pres. church, 12 50
Whitewater, Cong. ch. and so. m. c. 2 97—80 52

KANSAS.

Fredonia, Rev. C. A. Richardson, 10 00
Olathe, ———, 10 00
Topeka, 1st Cong. ch. and so., to const. Rev. LINUS BLAKESLEY, H. M. 50 00—70 00

OREGON.

Portland, 1st Cong. ch. and so. m. c. 7 25

CALIFORNIA.

Dutch Flat, N. W. Blanchard. 50 00
Nord, Mrs. Carrie A. Colby, 10 00
Oakland, 1st Cong. ch. and so., $50 gold, 56 62
———, 15—116 77

IDAHO.

Boise City, Cong. ch. and so. 18 00

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MASSACHUSETTS. — Beverly, Dane st. Cong. s. s., for school at Sholapoor, India, in care of Rev. Charles Harding, 50; Lee, ladies in Cong. ch., for student in Zulu Mission, 35; South Deerfield, Miss'y Asso'n in Cong. s. s. 86.12; 171 12
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MICHIGAN. — Detroit, 1st Cong. s. s., for Harootune, balance of salary, 30 00

583 18

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$15,970 41

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MAINE.

Norridgewock, Cong. ch. and so. 4 00

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Hyde Park, D. B. Fitz, 10 00
Lee, Cong. ch. and so. 87 70
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Newton, Eliot ch. and so. 203 75—478 93

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Middletown, 1st Cong. ch. and so. 15 00—36 10

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Beloit, 2d Cong. ch. and so. 25 00

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